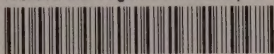


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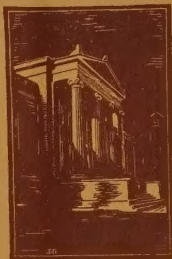
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**A CRITICAL AND EXEGETICAL
COMMENTARY**

ON

THE BOOK OF JOB

BY

SAMUEL ROLLES DRIVER, D.D.

AND

GEORGE BUCHANAN GRAY, D.Litt.

VOLUME II

THE INTERNATIONAL CRITICAL COMMENTARY

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A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF JOB

TOGETHER WITH A NEW TRANSLATION

BY THE LATE

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ADDENDA ET CORRIGENDA.

PHILOLOGICAL NOTES.

P. 18, l. 13. After "(ZAW, 1897, p. 183 ff.)" add: and still more recently by J. Hehn in *Orient. Studien Fritz Hommel* . . . gewid. ii. 79-90.

P. 160, l. 28. Perles (*Orient. Stud.* ii. 133) derives חכונה from חכנ, and proposes the meaning "unergründliches Wesen" —a synonym of הקר in 117.

P. 273, ll. 14, 15. For "⁶⁻¹¹ in editions of Ξ . . . continuous lines in Ξ " read: "in editions of Ξ , ⁶⁻¹¹ except, ^{10a}, are Θ , and ^{11a} Ξ (ἀλλὰ τοῦ δικαίου εἰσακούσεται) is not obviously a rendering of ^{10a} $\mathfrak{H}$ (ויגל אונם למוסר). Thus, in an earlier text of Ξ , the following appear to have been consecutive lines: ⁵ Ξ = ⁵ $\mathfrak{H}$, ^{10a} Ξ = ? $\mathfrak{H}$, ^{12a} Ξ = ^{6a} $\mathfrak{H}$."

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PRINCIPAL ABBREVIATIONS EMPLOYED

1. TEXTS AND VERSIONS.

'A, Aq.	. . .	Aquila.
AVm.	. . .	Authorised Version (margin).
EV(V).	. . .	English Version(s).
MS(S) Ken., de Rossi	de	Hebrew Manuscripts as cited in Kennicott or De Rossi.
Oc., Or(ient).	. . .	Occidental (Palestinian) and Oriental (Babylonian), see G-K. <i>7h</i> n.; and for the readings of the two schools in Job, S. Baer, <i>Liber Jobi</i> (1875), pp. 56-58.
OT.	. . .	Old Testament.
PBV.	. . .	Prayer Book Version.
RVm.	. . .	Revised Version (margin).
Σ, Symm.	. . .	Symmachus.
Θ, Theod.	. . .	Theodotion.
℣	. . .	The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887-1894). The readings of the codices are, when necessary, distinguished thus:—℣ ^A ℣ ^B (Alexandrian, Vatican, etc.). For the cursives, reference has been made to <i>Vet. Test. Grace, cum variis lectionibus</i> , ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48-51): such matter is commonly cited as ℣ (Θ).
ℌ	. . .	The Hebrew (unvocalized) text, <i>i.e.</i> the consonants of the ordinary Hebrew MSS and printed Bibles.
ℌ ¹ .	. . .	The consonants of the traditional Hebrew text (ℌ) irrespective of the present word divisions and after the removal of the vowel consonants (cp. <i>Isaiah</i> , p. xxv).
Ⲛ	. . .	The Coptic (Sahidic) Version of ℣ (§ 48).
℔	. . .	Old Latin Version of ℣.

מ.	.	.	.	The Massoretic Text (<i>i.e.</i> the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, <i>Variae Lectiones Vet. Test.</i> ; Kennicott, <i>Vet. Test. Heb. cum variis lectionibus</i> ; or R. Kittel, <i>Biblia Hebraica</i> .
ת.	.	.	.	Targum Onkelos.
ס.	.	.	.	The Syriac Version (Peshitta).
ס ^ח .	.	.	.	The Syro-Hexaplar Version of ת.
ת.	.	.	.	Targum: ת ¹ ת ² , etc., first, second renderings in ת.
ו.	.	.	.	Vulgate.

2. AUTHORS' NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

Anon.	.	.	.	Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Qi.
AJSL	.	.	.	<i>American Journal of Semitic Languages and Literature</i> .
Baer	.	.	.	S. Baer, <i>Liber Jobi</i> , 1875.
BDB	.	.	.	See <i>Lex</i> .
Be[er, G.]	Be ^T .			(1) <i>Der Text des Buches Hiob</i> (1897)—Be ^T .
Be ^{Kit} .				(2) Notes in R. Kittel, <i>Bibl. Hebr.</i> —Be ^{Kit} .
Bi[ckell, G.]	.	.	.	(1) <i>Carmina VT metrica</i> , 1882, pp. 151–187.
				(2) <i>Krit. Bearbeitung des Job-Dialogs</i> , WZKM, 1892, pp. 137 ff., 241 ff., 327 ff.; 1893, pp. 1 ff., 153 ff. Cp. (3). <i>Das Buch Hiob nach Anleitung der Strophik u. d. Septuaginta auf seine ursprüngliche Form zurück-geführt u. im Versmasse des Urtextes übersetzt</i> , 1894.
Boch[art]	.	.	.	<i>Opera Omnia</i> , Lugd. 1712.
Bolducius	.	.	.	<i>Comm. in Jobum</i> , 1631.
Bu[dde], K.	.	.	.	(1) <i>Beiträge zur Kritik des B. Hiob</i> , 1876.
				(2) <i>Das Buch Hiob</i> (in Nowack's, <i>Handkommentar</i>), 1896, 21913.
Buhl	.	.	.	See G–B.
Carey, C. P.	.	.	.	<i>The Book of Job translated</i> , etc., 1858.
Ch[e]yne, T. K.]	.	.	.	(1) <i>Job and Solomon</i> , 1887.
				(2) <i>Job</i> and other contributions to <i>EBi</i> .
ChWB	.	.	.	See Levy.
CIS	.	.	.	<i>Corpus Inscriptionum Semiticarum</i> , Paris, 1881 ff.
Cooke, G. A.	.	.	.	<i>N[orth] S[emitic] I[n]scriptions</i> , Oxford, 1903.
Cox, S.	.	.	.	<i>A Commentary on the Book of Job</i> , 1880.
CP.	.	.	.	See Rogers.
Da[v]idson, A. B	.	.	.	(1) <i>A Commentary on the Book of Job</i> [i–xiv], 1862.
				(2) <i>The Book of Job</i> in <i>The Camb. Bible for Schools</i> , 1884.

- DB* . . . Dictionary of the Bible, and in particular *A Dictionary of the Bible*, ed. James Hastings, 1898-1904.
- Del[itzsche, Franz]. *Das Buch Hiob in Biblischer Comm. ü. d. AT*, ¹1864 (Eng. tr.), ²1876.
- Del[itzsche, Fried.]. (1) *Assyrisches Handwörterbuch*, 1896, cited as *HWB*.
(2) *Das Buch Hiob neu übersetzt u. kurzerklärt*, Leipzig, 1902.
- Di[llmann, A.] . *Hiob* (in *K[urzgefasstes] E[xegetisches] H[andbuch]*), ⁴1891.
- Dr[iver, S. R.] . (1) *A Treatise on the Use of the Tenses in Hebrew*, ³1892.
(2) *An Introduction to the Literature of the Old Testament* (abbreviated *LOT*), ⁹1913.
(3) *The Book of Job in the Revised Version*, 1906.
(4) *Notes on the Hebrew Text of the Books of Samuel*, ²1913.
- Du[hm, B.] . *Das Buch Hiob erklärt in Marti's Kurzer Handcommentar zum AT*, 1897.
- EBi.* . . . *Encyclopædia Biblica*, edited by T. K. Cheyne and J. S. Black, 1899-1903.
- Ehrlich, A. B. . *Randglossen zur Hebr. Bibel* (1913), vi. 180-344.
- ET* . . . *Expository Times*.
- Ew. . . (1) *Lehrbuch d. Hebr. Sprache*.
(2) *Die Dichter des Alten Bundes*, dritter Theil, ³1854.
- Exp.* . . . *The Expositor*.
- Forms* . . . See Gray, 3.
- Freyt[ag, G. W.] . *Lexicon Arabico-Latinum*, 1830.
- G-B. . . *Wilhelm Gesenius' hebräisches u. aram. Handwörterbuch über das AT . . . bearbeitet von Frants Buhl*, ¹⁶1915.
- Ges[enius, W.] . *Thesaurus*.
- GGA* . . . *Göttingische gelehrte Anzeigen*.
- Gi[nsburg, C. D.] . עשרים וארבעה ספרי הקדש וכו', i.e. *The Old Testament in Hebrew according to MSS and old editions*, 1894.
- G-K. . . *Gesenius' Hebrew Grammar* . . . English edition by A. Cowley, ²1910 (= 28th German edition, 1909).
- Gr[ätz, H.] . *Emendationes in plerosque . . . VT libros*, 1892.
- Gray, G. B. . (1) *Studies in Hebrew Proper Names*, 1896 (abbreviated *HPN*).
(2) [*A Critical and Exegetical Commentary on*] *Isaiah* [i-xxvii].
(3) [*The*] *Forms [of Hebrew Poetry]*, 1915.
- Ha[hn, H. A.] . *Commentar über d. B. Hiob*, 1850.
- Hfm, or Hoffm. . *Hiob nach J. C. E. Hoffmann*, 1891.
- Hi[tzig, F.] . *Das Buch Hiob übersetzt u. ausgelegt*, 1874.
- Hirzel (or Hrz), L. *KEH*¹ (1839), see Di.
- Honth[eim, J.] . *Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt*, 1904.

- Houb[igant, C. F.] *Notæ criticae in universos VT libros*, ii. 155-218 (1777).
 HPN See Gray, 1.
 I[bn] E[zra], Abraham († 1167) Hebrew Comm. on Job in Buxtorf's *Biblia Rabbinica*.
 ICC *International Critical Commentary*.
 Isaiah See Gray, 2.
 JBLit. . . . *Journal of Biblical Literature*.
 Jer[ome] († 420)
 JDT *Jahrbücher f. deutsche Theologie*.
 JPh *Journal of Philology*.
 JQR *Jewish Quarterly Review*.
 JThS *Journal of Theological Studies*.
 KAT³ *Die Keilinschriften u. d. AT*, von Eberhard Schrader, dritte Auflage neu bearbeitet von H. Zimmern u. H. Winckler, 1903.
 Kamph[ausen] . . . In Bunsen's *Bibelwerk*, Abth. i. Bd. 3, 1865.
 KB *Keilinschriftliche Bibliothek*, von E. Schrader, 1889-1901.
 Kī See Qī.
 Klo[stermann, A.] *Hiob in PRE* viii. 97-126.
 Kön[ig, E.] . . . *Historisch-Kritisches Lehrgebäude der Hebräischen Sprache*, 1881, 1895: the concluding volume (cited as Kön. iii. or simply Kön.) appeared in 1897 with a fresh title, *Historisch-comparative Syntax d. Hebr. Sprache*.
 Königsb[erger, B.] *Hiob Studien*, 1896.
 Kue[nen, A.] . . *Historisch-Kritisch Onderzoek naar het Ontstaan . . . van de Boeken des Ouden Verbondes*, 21865.
 Lane, E. W. . . *An Arabic-English Lexicon*, 1863.
 Lex Lexicon, and unless otherwise defined *A Hebrew and English Lexicon of the Old Testament based on the Thesaurus of Gesenius*, by F. Brown, C. A. Briggs, and S. R. Driver, Oxford, 1906.
 Levy, J. . . . (1) *ChWB*, i.e., *Chaldäisches Wörterbuch über die Targumim*, Leipzig, 1881.
 (2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wörterbuch über die Talmudim u. Midraschim*, 1876-1889.
 Lidz[barski, M.] . (1) *Handbuch d. Nordsem. Epigraphik*, 1898—*NSE*.
 (2) *Eph[emeris f. sem. Epigraphik]*, 1900 ff.
 LOT See Dr. 2.
 Matthes, J. C. . *Het Boek Job vertaald en verklaard*, 1865.
 Me[rx, A.] . . . *Das Gedicht von Hiob*, 1871.
 Meyer, E. . . . [*Die*] *I[sraeliten u. ihre] N[achbar] S[tämme]*, 1906.
 Mich[aelis, J. H.] *Annotationes in Hagiogr.*
 NH(W)B See Levy, 2.
 Nöl[d[eke, T.] . *Beiträge zur sem. Sprachwissenschaft*, 1904.
 Nichols, Helen H. *The Composition of the Elihu Speeches* (in *AJSL*, vol. xxvii., 1911, and printed separately).

- NSE* . . . See Lidz.
NSI . . . See Cooke.
Ol[sh[ausen, J.] . *KEH*² (1852) : see Di.
Oo[rt, H.] . . . *Textus Hebraici emendationes quibus in VT Neerlandice vertendo usi sunt A. Kuenen al.*
P[ayne] S[mith, R.] *Thesaurus Syriacus*, 1900.
Pe[a]ke, A. S.] . *The Century Bible : Job*, 1905.
PEFQuSt . . . *Palestine Exploration Fund Quarterly Statement*.
Perles, F. . . . *Analekten zur Textkritik des AT*, 1895.
PL. . . . Migne, *Paleologia Latina*.
PRE . . . Herzog's *Real-Encyklopädie f. Protestantische Theologie*, 3rd ed. by A. Hauck.
Qi. . . . David Qimhi (†1230).
Ralbag . . . R[abbi] L[evi] b[en] G[ershon] (†1344) : Heb. Comm. in Buxtorf's *Biblia Rabbinica*.
Ra[shi] . . . R[abboni] Sh[elomoh] Y[ishaki] (1040–1105). Hebrew Commentary on Job in Buxtorf's *Bibl. Rabbinica*.
RB . . . *Revue Biblique Internationale publiée par l'École pratique d'Études Bibliques établie au convent Dominicain Saint-Étienne de Jerusalem (Paris)*.
R[e]isk[e, J. J.] . *Conjecturæ in Iobum et Proverbia*, Lips. 1779.
REJ . . . *Revue des Études juives*.
Renan, E. . . . *Le livre de Job*, 1860.
Richter, G. . . . *Dunkle Stellen im Buche Hiob*, 1912.
Rogers, R. W. . *C[uneiform] P[arallels to the Old Testament]*.
Ros[enmüller] . *Iobus*, Lips. 1806.
Saad. . . . Saadiah (†942).
Sam[uel]² . . . See Dr. 4.
Schl[ottmann] . . . *D. B. Hiob*, 1851.
Schnurrer . . . *Animadversiones ad quædam loca Jobi*, Tüb. 1781–2.
Schult[ens, A.] . *Liber Jobi*, Lugd. 1737.
S[ie]gf[r]ied, C.] . *The Book of Job, critical edition of the Hebrew Text*, 1893.
Sievers, E. . . . *Metrische Studien in the Abhandlungen der phil.-hist. classe d. könig. sächsischen Gesellschaft d. Wissenschaften*, xxi. (1901). The *Textproben* include Job 3–7.
Sta[de, B.] . . . (1) *Lebrbuch d. hebr. Sprache*, 1879.
 (2) *WB=Siegfried, C. u. Stade, B., Hebr. Wörterbuch zum AT*.
St[ick]el. . . . *Das Buch Hiob*, 1842.
Strahan, J. . . . *The Book of Job interpreted*, 1913.
Stu[der, G. L.] . *Das Buch Hiob*, 1881.
Stuhl[mann, M. H.] *Hiob*, 1804.
Thomson, W. M. . *The I[and and the] B[ook]*, 1867.
Tristram, H. B. . *[The] N[atural] H[istory of the] B[ible]*, 1867.
TSK . . . *Theologische Studien u. Kritiken*.
Voi[gt, Cl.] . . . *Einige Stellen d. B. Hiob*, Lauban, 1895.

We[llh.].	.	.	Wellhausen, J.
Wetz[stein]	.	.	Notes in Del.
Wr[ight, G. H. B.]			<i>The Book of Job</i> , 1883.
WZKM	.	.	<i>Wiener Zeitschrift f. d. Kunde des Morgenlandes.</i>
ZA	.	.	<i>Zeitschrift f. d. Assyriologie.</i>
ZA(T)W	.	.	<i>Zeitschrift f. d. Alttestamentliche Wissenschaft.</i>
ZDMG	.	.	<i>Zeitschr. d. deutschen morgenländischen Gesellschaft.</i>
ZDPV	.	.	<i>Zeitschrift d. deutschen Palästina-Vereins.</i>

Biblical passages are cited according to the Hebrew enumeration of chapters and verses : where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs ʾ enclosing words in the translation (*e.g.* 3¹⁴) indicate departures from **H** (occasionally also departures even from **HH** have been so indicated). Small print in the translation indicates probable additions, and unleded type the longer interpolations of cc. 28. 32-37.

al. = alii (others).

Cp. = Compare.

Ct. = Contrast.

PART II.

PHILOLOGICAL NOTES.

CHAPTER I.

I. **איש היה**] The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. 12¹ **שני אנשים היו**. Ct. . . . **ויהי** at the commencement of the books of Jos., Jg., Sam., and also of Ezk., Ru., Est. See Kön. iii. 365g, and Paton's note on Est. 1¹.

איש] E^B *ἄνθρωπος τις*, S **איש אחד**. It is unnecessary to infer that H originally read **איש אחד**; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. 1¹); but such an expression of indetermination is relatively rare (G-K. 125b).

והיה] not merely equal to, nor a colloquialism (Du.) for, **ויהי**; nor should we infer from S **והיה** that H originally read **חיה איש**; but **והיה** is *frequentative* (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

תם וישר] so 1⁸ 2³ H . E^A in all three passages *ἄμεμπτος, δίκαιος, ἀληθινός*; B in 1¹ *ἀληθινός, ἄμεμπτος, δίκαιος*, in 1⁸ *ἄμεμπτος, ἀληθινός*, in 2³ *ἄκακος, ἀληθινός, ἄμεμπτος*. The original text of E was probably in all three places *ἄμεμπτος, ἀληθινός; δίκαιος* will then be a doublet of *ἀληθινός, ἄκακος* of *ἄμεμπτος*. Beer, indeed, suggests that E originally rendered the single Hebrew word **תם** by two Greek words, *ἀληθινός, ἄμεμπτος*, and compares **רננה** = *εὐφροσύνη* . . . *χαρμονή*, 3^{7b}, and **נפלאות** = *ἐνδοξά τε καὶ ἐξαίσια*, 5^{9b}; but this fails to explain the *variations* of E , and is not favoured by equivalences elsewhere in the book; *ἀληθινός* renders **ישר** in 4⁷ 8⁶ 6²⁵ 17⁸, but never **תם**, and outside Job *ἀλ.* = **תם** only in Dt. 32⁴; *ἄμεμπτος* = **תם** or **תמים** in 9²⁰ 12⁴, but never = **ישר**.

"*Ἀκακος* occurs only thrice in Job—in 8³⁰ = חם, 36⁵ a repetition in Ⓔ of 8²⁰ (*aliter*), and in 2^{3B}; *δίκαιος* nowhere renders either תמים or ישר in Job, though elsewhere it very occasionally renders both these words.

וירא read ירא as in 1⁸ 2³: so here also 2 MSS^{Ken.} and Ⓔ; Ⓔ cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. ויולדו] and so (Dr. § 74) *there were born*: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. 127³)—many children, and most of them sons.

3. ויהי] again the waw consecutive: at a later stage in life (cf. ויהי לו in Gn. 26¹⁴ after v.¹³) his cattle *came to be*, or amounted to, 7000, etc.

[עבדה Gn. 26¹⁴ †. עבדה is a collective—an alternative expression (Gn. 26¹⁴) for עבדים (Gn. 12¹⁶). Cf. פקדה (|| to the *pl.* נושין) in Is. 60¹⁷ (RV. "officers"), and perhaps נבורה (|| to *pl.* מחך) in Is. 3²⁵. Cf. F. E. C. Dietrich, *Abh. z. hebr. Gram.* 84; C. Brockelmann, *Grundriss d. Gram. d. sem. Sprachen*, i. 228c.

[עבדה רבה מאד] is doubly rendered in Ⓔ: (1) *καὶ ὑπηρεσία πολλὰ σφόδρα*; (2) *καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς*. Beer suggests that (1) is Ⓔ, (2) Theodotion, and that ἐπὶ τ. γ. arises from מאד בה read באדמה.

גדול מכל] *greater than any*: see BDB. 482a.

4. והלכו . . . ועשו . . . ושלחו . . . וקראו] frequentatives. In v.^{5a} the simple narrative imperfect consecutives are used, the frequentatives reappearing in v.^{5b} (והשכים . . . יעשה . . . והעלה): see Dr. § 114 β, 120.

[והלכו . . . ועשו משתה בית איש יומו] this is sometimes cited as an example of the use of הלך as a mere introductory word (cf. BDB. 233b bottom, and 234a middle; Ges.-B. 180a top); so Du., e.g., renders והלכו, *sie sind zu Werk gegangen*, and Bu. gives no definite translation of it. Dr. on Dt. 31¹ disputes such an explanation of הלך either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations: (1) the meaning of עשה משתה; (2) the originality of בית; and, if בית belonged to the original text, (3) the meaning

and construction of **בית איש יומו**. As to (1): in this passage, but in this passage alone, it is customary to render **עשה משחה**, *to hold a feast* (so, *e.g.*, RV.); but this is really illegitimate; the phrase occurs frequently, meaning not *to hold*, or *participate in*, but always *to give*, or *furnish*, a banquet (RV. *make a feast*); see Gn. 19³ 21⁸ 26³⁰ 29²² 40²⁰, Jg. 14¹⁰, 2 S. 3²⁰, 1 K. 3¹⁵, Est. 1³. 5. 9 2¹⁸ 5⁴. 5. 8. 12 6¹⁴, Is. 25⁶. *To keep a feast*, had this been intended here, would have been differently expressed; note especially **היה לחם המשתה**, Jg. 14¹⁷ (ct. v.¹⁰), and see also 1 S. 25³⁶, Est. 8¹⁷. The phrase **עשה חג** (RV. *to keep the feast*; see, *e.g.*, Ex. 34²², Dt. 16¹⁰), to which Hitz. appealed for rendering *held a feast* here, is really quite different; the **חג** included (sacrificial) meals, but also much more; and in so far as the phrase **עשה חג** refers to the meal, it refers at least as much to the provision of it as to the participation in it. (2) If **בית** be omitted the construction is simple: *his sons used to give a banquet, each on his day*; but in this case no real force can be allowed to **והלכו**, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit **בית**: and the latter appeals to **Ⲭ**; but **בית** is possibly, not to say certainly, expressed in **συμπορευόμεναι πρὸς ἀλλήλους** (Bu.). In any case **בית** should be retained. (3) On possible explanations of **בית איש יומו**, cf. G-K. 139c: it might mean *in the house* (acc. of place, G-K. 118g) *of*, *i.e.*, appointed for, *the day of each* (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to **הלכו** its full sense of *went*. It looks as though by a brevilouquence two sentences have been telescoped into one, **והלכו בניו בית איש יומו ועשו משחה איש יומו**: *his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet*. This view is substantially that represented by **Ⲭ**. For **יומו**, acc. of time, see G-K. 118i.

שלש] MS^{Ken.} 157 reads **שלש**; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read **שלש** (yet see v.²); for the fem. form of the numeral before fem. nouns, see Gn. 7¹³ and G-K. 97c.

5. **הקריפו**] cf. **ינעפו**, pointed as Kal, in Is. 29¹. It is

or נר stood in the original text, and בר was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2-5), argues that there are traces of a text in which בר had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions *curse* or the like might be either an *interpretation* of בר or a *translation* of קלל: for example, in all six places S uses קלל, to curse; but this may simply be a correct interpretation of בר which stood then as it stands now in the text, and need not imply that S, both in Kings and in Job, rests on a text which still had קלל and not yet בר. Similarly we cannot safely infer that T had a mixed text: בר in Job 2⁹, where it renders by ברך; but קלל or the like in Job 1⁵. 11 2⁵, where it renders by ארגז, to provoke to anger, and in 1 K. 21¹⁰. 13, where it renders by נר, to revile. The evidence both for the original text and for the significance of T is more conflicting. In 1 K. 21¹⁰. 13 the rendering is εὐλογεῖν, with the addition as a scholion on v.¹⁰ in MS 55 (H. and P.), ἤτοι κεκακολόγηκας (see Field). In the five places in Job the renderings vary: in 1¹¹ 2⁵ εὐλογεῖν is used, but Chrys. (H. and P.) cites 1¹¹ with the substitution of βλασφημήσει for εὐλογήσει, and Ambros. adds to *benedicat* the note, “non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit.” In 2⁵ Field cites from Cod. Reg., ὁ Ἑβραῖος . . . βλασφημήσει, and from 161 the scholion τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει. Either these few testimonies show that the original reading of T was βλασφημήσει, and of the Hebrew לר or the like, and that the εὐλογήσει of the vast majority of the witnesses to T is derived from Aq., or the original reading was εὐλογήσει, for which here and there the *interpretation* βλασφημήσει was substituted in the text instead of being simply attached to the text as in the note cited above. In 1⁵ and 2⁹ the rendering whatever the Hebrew text was, is not literal: in 1⁵ for וברך בלנב . . . וברך, T has ἐν τῇ διανοίᾳ αὐτῶν κατὰ νοσησαν πρὸς; in 2⁹ for בר it has εἰπόν τι ῥῆμα εἰς; in

Cod. Colb. (Field) stands the note διπλῇ γραφῇ· εὐλόγησον θεόν; in Cod. 161, 248 (H. and P.) on the marg. ἄλλος· κατάρσασαι τὸν θεόν. Beer argues that in 1⁵ א renders the two verbs by one phrase because the translator wished to soften a text which contained קלל instead of ברך. But if the original text of א contained βλασφημήσει in 1¹¹ 2⁵, there would be no reason for avoiding it in 1⁵; and if εὐλογήσει (= ברך) was the original text in 1¹¹ 2⁵, there is little ground for suspecting that anything but ברכו stood in א's Hebrew original in 1⁵, for in a compound expression that was to serve as an equivalent for both חטאו and ברכו the translator might well have allowed himself to be dominated by חטאו. The possibility remains that בך was a substitute for קלל or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, *e.g.*, the insertion of איני in 1 S. 25²², 2 S. 12¹⁴ (with Driver's notes), and see Geiger, *Urschrift*, p. 267 ff.

כל הימים] *all the days* in question; *i.e.* whenever (note the frequentative יעשה) a cycle of feast-days came to an end. Commonly כל הימים means *all the time*; so with the *past* (*e.g.* 1 K. 5¹⁵); or with reference to the future, being then practically = עד עולם (cf. *e.g.* 1 K. 9³).

6. ויהי היום] so v.¹³ 2¹, 1 S. 14¹ 14¹, 2 K. 4⁸. 11. 18; see Dr. on 1 S. 1⁴.

להתיצב על] so 2¹: cf. Zec. 6⁵; for the force of על, see BDB, p. 756a.

7. משוט] 2² משוט.

8. על] cf. Hag. 1⁶. 7; some MSS read אל; the latter is read in 2³; א here κατά, in 2³ the dat. With אל, cf. 34¹⁴ (?), 1 S. 25²⁵.

10. שָׁכַת. The verb is used with different meanings in Hos. 2⁸ and (with ס for ש) in Job 3²³ 38⁸. The root שוך or סוך is presupposed, if we may rely on the *scriptio plena*, by the noun form מסוכה, Mic. 7⁴, and by the vocalization also in מְשֻׁכָּה, Pr. 15¹⁹, here, and in Hos. 2⁸ (שָׁךְ, part.). The form וַיִּסְךְ, 3²³ 38⁸, might come either from סוך or סכך, while in Is. 5⁵ (מְשֻׁכָּחוּ) the consonants and vocalization are at conflict. A few MSS here read סָכַת, which would, of course, be from סכך.

וְכַעֲדָר בֵּיתוֹ] Σ + ω + σ + ω .

[מַעֲשָׂה sing. as Hag. 2¹⁴, La. 3⁶⁴; the VV. render by a pl.; but this does not prove that there was a Hebrew reading מַעֲשֵׂי (Beer), any more than Σ 's τὰ κτήνη below proves that there was a reading מַקְנֵיהוּ.

II. וְאוֹלָם] in 2⁵ אוֹלָם (after נִפְשׁוֹ): so here MS ^{Ken.} 17; Σ ἀλλά (= אוֹלָם, II⁵ 12⁷).

נָא] ^{Ken.} 102 om.; cf. Σ Σ.

לֹא אֵם] either elliptical (*see*) if he will not curse thee, or with strong asseveration (G-K. 149e), Surely he will curse thee.

עַל פָּנֶיךָ] to thy face (defiantly); so 6²⁸ 21³¹. In 2⁵ אֶל-פָּנֶיךָ, with variants עַל-פָּנֶיךָ. Σ in I¹¹ 2⁵ 6²⁸ εἰς, in 21³¹ ἐπὶ.

12. בְּיָדְךָ] in thy hand, that is, in thy power, to do what thou wilt with him; cf. Gn. 16⁶. So 2⁶.

רַק Σ ἀλλά; 2⁶ ἢ, Σ μόνον.

יְדֵיךָ] אֱלֹהֵיךָ אֵל תִּשְׁלַח יָדְךָ] αὐτοῦ μὴ ἄψῃ = תִּנָּח: cf. v.¹¹ 2⁵. Both idioms are good Hebrew: for $\mathfrak{H}$, cf. Ex. 24¹¹.

פָּנֶיךָ] From (being) in the presence of (cf. Gn. 44²⁹) is, like פָּנֶיךָ (2⁷), which is also very rare (Ex. 10¹¹, and, followed by a definition of place, Lv. 10⁴, and, somewhat differently, 2 K. 16¹⁴), a more expressive equivalent of מִלְּפָנֶיךָ or מִפְּנֵיךָ which are commonly used without פָּנֶיךָ.

13. וְאֵכָלִים וְשָׂתִים] Σ om.: with $\mathfrak{H}$, cf. vv.⁴ 18.

וְאֵכָלִים וְשָׂתִים] were eating and drinking; Dr. § 135 (1); in v.²⁴ the parts. are used with הָיָה: Dr. *ib.* (5).

וְיִין] cf. v.¹⁸; ct. v.⁴. יִין is absent from Σ both here and in v.¹⁸, from Σ in v.¹⁸; and in $\mathfrak{H}$ is probably an explanatory addition, though the omission in MS ^{Ken.} 30 in v.¹⁸, and MSS ^{Ken.} 111, 384 in v.¹⁸, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.

14. וְיִמְלֵאךָ] καὶ ἰδοὺ ἄγγελος = וְהִנֵּה מַלְאָךְ.

בָּא] pf. (and so in vv.¹⁶ 17. 18), not part.: for the cstr. בָּא . . . וְיִמְלֵאךָ, cf. Gn. 7¹⁰ 22¹, and see Dr. § 78 (3).

so here the shorter text of $\mathfrak{E}$ may be the original. $\mathfrak{E}^A$ adds ἐπὶ τῇ γῇ—another form of amplification.

[בנערים] $\mathfrak{E}$ τοὺς ποιμένας and $\mathfrak{S}$ בְּצִבְעֵם do not point to a variant בְּרָעִים, but are interpretations: and so in v.¹⁹ הנערים is interpreted τὰ παιδία σου and בְּצִבְעֵם.

17. [כשדים] as פלשתים generally, so is כשדים often used without the art.; so regularly in אור-כשדים, but see also, e.g. 2 K. 25⁴¹, Jer. 37¹⁰. $\mathfrak{E}$ οἱ ἵππεῖς may be an interpretation due to regarding the Chaldæans as cavalry *par excellence* (cf. Hab. 1^{6ff}, Jer. 6²³). In any case such a reading as פרשים would have no claim to acceptance.

[ראשים] (military) *companies*, Jg. 7²⁰ 9³⁴, 1 S. 11¹¹ (with vb. שים as here) 13¹⁷.

[ויפשטו על] *made a raid upon, fell as plunderers upon*: cf. Jg. 9⁸⁸ (44) 20⁸⁷ (אל), where the attack is made from ambush, and 1 S. 27⁸ 30¹ (both אל) 14, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning *to strip*, because such an attack was regarded as a *putting off of* (one's shelter), as BDB. suggest (cf. Moore on Jg. 9³³), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7¹ (without על).

18. [ער] point ער: it is altogether improbable that the original writer intended ער in vv.^{16, 17}, but ער (MT) here, nor very probable that he intended ער throughout; though for the possibility of this see BDB., s.v. ער, ii. 2. Some MSS read עור here.

[יין] omit: cf. v.¹³ n.

19. [מעבר] *from the (far) side of*, expressing much the same idea as, but expressing it less strongly than, our phrase *sweeping across*: cf. Is. 21¹.

[וירגע] strictly והנע is required; but see G-K. 145^t, for examples of vbs. more remote from a fem. subj. being masc. For ננע of wind, cf. Ezk. 17¹⁰.

[הנערים] in vv.^{15, 16, 17} of Job's servants (cf. e.g. Nu. 22²², RV. *servants*); here of his children (cf. 29⁵; also, e.g., 1 S. 16¹¹, RV. *thy children*) primarily, though perhaps with the inclusion

of the servants attending them of whom the messenger is the only one to escape. Indeed the repetition here, with a different sense, of the same term that is used in vv.^{15. 16. 17} may be due partly to the fact that it was capable of a more inclusive meaning than בניך (v.¹⁸), partly to the desire to maintain the greatest possible verbal similarity in the messages of the four messengers.

20. ראשו] $\text{א}^A + \text{καὶ κατεπάσατο γῆν ἐπὶ τῆς κεφαλῆς αὐτοῦ}$ from 2¹²: cf. a similar but fragmentary addition in Ken. 196, which adds ויזקן before ויפל.

וישתחו] $\text{א}^A \text{ al.} + \text{τῷ κυρίῳ}$.

21. ערם] acc. of the state placed first with emphasis: cf. e.g. Am. 2¹⁸, and see G-K. 118n.

יצתי] for יצאתי; G-K. 23f, 74k.

שמה] cf. שם in 3^{17. 19}.

יהוה] subj. placed first for emphasis.

לקח] $\text{א} + \text{ὡς τῷ κυρίῳ ἔδοξεν οὕτως ἐγένετο}$.

22. איוב] $\text{א} + \text{ἐναντίον τοῦ κυρίου}$ ($\text{A al.} + \text{οὐδὲ ἐν τοῖς χεῖλεσιν αὐτοῦ}$); 4 MSS^{Ken.} + בשפתי (cf. 2¹⁰). Amplifications.

לא נתן תפלה לא] the verbal idiom is as in (תודה, עז), נתן כבוד (1 S. 6⁵, Jos. 7¹⁹, Ps. 68³⁵), to give, i.e. ascribe, glory (praise, strength) to Yahweh, i.e. to acknowledge that Yahweh is glorious, praiseworthy, or strong; cf. also 1 S. 18⁸, where they have given to me thousands means they have given Saul credit for having slain thousands. It is plain from the context that תפלה is a quality, or mode of conduct or the like, that is not and ought not to be in God: and the sentence asserts that Job does not discredit God by asserting that he has displayed this quality: in English idiom Job *charged not God with* (RV.) תפלה. But what precisely is תפלה? We must dismiss the view that it should be pointed תפלה, which Ehrlich maintains only by attributing to תפלה the unsupported and improbable meaning *protest*. In 24¹², on the other hand, תפלה (ס) may be preferred to תפלה (MT). The root of תפלה must be תפל; apart from תפל in Ezk. 13^{10f. 14f. 22²⁸}, which has the same meaning as טפל, *plaster*, and the proper names תפל and אחיתפל, the root appears in the OT. only in the forms

תַּפְּלָה here, 24¹² (?), Jer. 23¹³, and תַּפַּל, 6⁶, La. 2¹⁴; in NH. the forms תַּפְלוּחַ and the denom. vb. also appear (cf. in Aram. the Ithpa.); تفل occurs with various shades of meaning in Arabic. The fundamental meaning of the Semitic root seems to have been *to be savourless* (through the loss of savour); the various meanings collected by Lane for تفل may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites ذاق ماء البحر قَتْفَلَه, *he tasted the water of the sea and spat it out*, (5) to spit (whence further meanings developed). In Hebrew the meaning *tasteless* is clear in תַּפַּל, Jb. 6⁶: cf. דג מליח, *salted fish*, in contrast to דג תַּפַּל, *unsalted fish* (Shab. 128^a). Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in La. 2¹⁴ (תַּפַּל coupled with שוא), Jer. 23¹³ (תַּפְּלָה), and with various differences of nuance in later Hebrew, as in the following cited from Levy, *NHB* iv. 659a, b, and *Chald. Wörterbuch*, 549a. רבֵּרִי תַּפְלוֹת שֶׁחַפְּלָה עַל הַמָּן (cf. אֵיתָפְלוּ עַל מֹנָא $\mathfrak{T}^0$), *the unseemly things which they unseemly spoke about the manna*; נְשִׁיקָה שֶׁל תַּפְלוֹת, *an immodest kiss*; and see, further, *Soṭa* 3⁴ for תַּפַּל of indulgence, absence of control in women. Thus to ascribe תַּפְּלָה to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to חָפַר מִשְׁפָּטִי (40⁸) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for תַּפְּלָה, such as עוֹלָה or נִבְלָה (Beer); similarly in Jer., Yahweh sees in the prophets תַּפְּלָה, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending תַּפְּלָה away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but $\mathfrak{E}$'s ἀφροσύνη, here and also in La. 2¹⁴, is a tolerable attempt to reproduce the transferred moral sense of the word.

CHAPTER II.

1. להתיצב על יהוה (2)] & om. : the last clause of the v. in Swete (*i.e.* in ^{B al.}) is from Aq. Theod.; see Field. In & the words are a dittograph; for ct. 1⁶. Di. Bu., however, consider the absence from & to be due to religious scruples against making the Satan quite like the other angels; in that case Beer would add the clause also to 1⁶ (so §).

2. מאן 1⁷] אי מזה.

וואמר . . . ויען] & τότε ειπεν : ct. 1⁷ και ἀποκριθὲς . . . ειπεν. Whether &'s text was actually shorter than & is not quite certain; the variation as between 1⁷ and 2¹ may be due to desire for variety: note that the remainder of the v. is also differently rendered, and that neither rendering is literal.

3. לבד] Beer claims that this is omitted in & : ct. 1⁸; but this is not quite certain, for there are further variations in 1⁸ and 2³ & : cf. last n. and see on 1⁸.

ויעדנו מחזיק בתמתו ותסיתני בו לבלעו חנם] the exact relation of these two sentences is not clear; waw conv. with the impf. cannot express *although, in spite of*; RV., therefore, must be abandoned. The waw conv. can be best explained if we translate: *And he still maintains his integrity, and so* (Dr. § 74a) *in vain hast thou enticed me against him to ruin him* (G-K. 1111; cf. Kön. 369h); but, if this were intended, the position of חנם is strange; this might, therefore, be rejected more confidently, if the alternative were quite satisfactory: *He still maintains . . . and yet* (Dr. § 74 (β)) *thou hast enticed, etc.* Dr. (§ 79) appears to refer the second clause to what is yet to come; he compares Jer. 38⁹ השליכו אל הבור וימת, (they have cast him into the pit) *and he is going on to die*, Ps. 29¹⁰; so here, *and thou art enticing me.*

וְתַסִּיתֵנִי ב' cf. 1 S. 26¹⁹, 2 S. 24¹.

לְבַלְעוֹ & τὰ ὑπάρχοντα αὐτοῦ . . . ἀπολέσαι, correctly interpreting the suffix so as to limit the ruin to the goods or property of Job; on בַּלַּע see Is. 3¹² n.

4. לְאִישׁ & ἀνθρώπων, בְּרִישׁ נֶשֶׁם, suggest לְאִישׁ: for which also בְּיָדוֹ might stand (cf. Ca. 8⁷ §). The punctuation of MT may be due to regarding לְאִישׁ as referring to Job (cf. 1¹ 3), and כָּל אִשֶּׁר לֹא as = כָּל אִשֶּׁר לוֹ (cf. 1¹⁰ 11). In the very similar sentence in Ca. 8⁷, הֵן is clearly anarthrous; yet with הֵן here, cf. 1 S. 9⁹.

עוֹר בְּעַד עוֹר] not a form of expressing the *lex talionis*, for the prep. used in Ex. 21^{23f.}, Lv. 24¹⁸ 20 is תַּחַת *in place of, in compensation for*, and in Dt. 19²¹ בְּ *pretii*, and there is no evidence that בְּעַד could be substituted for either of those. Either (1) עוֹר has here its common metaph. meaning, *on behalf of* (cf. e.g. Is. 8¹⁹, 2 S. 12¹⁶), and then the meaning of the clause is completed by the vb. (יָתַן) in the next cl. (cf. Jg. 15¹⁶); or, more probably, the clause being a proverbial saying, some such vb. as יָתַן is to be understood; in either case we must render: (one) skin (will a man give) on behalf of (another) skin; or (2) עוֹר has its literal meaning *upon or about* (Jon. 2⁷, Ps. 3⁴ 139¹¹), and we should render with Schultens, Merx, Bu., *one skin (lies) upon (another) skin*.

וְכָל & om. ו.

6, 7a. Cf. 1¹² nn.

7b.]עַד K^ethibh: וְעַד, Q^erê §T.

8. לוֹ] not translated by &.

בְּתוֹךְ הָאֶפֶס & + ἔξω τῆς πόλεως—a correct, but for native readers an unnecessary gloss.

9.]וְתֹאמַר & prefixes χρόνου δὲ πολλοῦ προβεβηκότος.

וְגַם]עַדְדָּה interrogative: G-K. 150a. For עַדְדָּה & has μέχρι τίνος: whence Merx, עֲדָאן (cf. 8²).

בְּרִישׁ] see 1⁵ n. Before this word & has a long insertion, on which see *Introd.*

10.]וְיֹאמַר אֵלֶיהָ & ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ.

כַּדְבַּר . . . תְּדַבֵּר cf. כַּנְפֶּל . . . נִפְלָה, 2 S. 3⁸⁴; with

אחת הנבלות in comparison, cf. כאחר הנבלים, 2 S. 13¹⁸; כאחר, 2 S. 2¹⁸; כאחר השרים, Ps. 82⁷. These parallels do not favour the reading of 2 MSS (cf. §IV, but ct. G), כאחת מִיָּהֵנּוּ.

[תדברי] has possibly arisen, through a dittograph of the ת of נבלות and the misreading of ת at the end, from דִּבְרֶיךָ; cf. G's ἐλάλησας (though this in itself is, of course, inconclusive), §III; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: *wilt thou, too, speak?* (Du., and see next n.).

[גם] absent in 2 MSS^{Ken.}; cf. S. G εἰ = אִם, does not necessarily point to a variant, for note the equivalents of גם in Is. 49^{15, 25}, 1 S. 22⁶ to which Beer refers. The גם is to be explained as emphasizing הטוב; so BDB. 169a; it strengthens the emphasis secured by the position of אֶת־הטוב and its antithesis to אֶת־הרע; cp. Nu. 22²³. G-K. 153 treat גם as being “placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second”; but Mal. 1¹⁰ is a doubtful support for this usage, and the analogy of such uses as that of מְדוּעַ in Is. 5⁴ and others cited in 150m, are scarcely exact. Hence Merx, Sieg. prefer to point אַתָּה אֶת הטוב גם אַתָּה אֶת הרע (Sieg., Du. Be^K), or to omit the אֶת before הרע; the latter is preferable, *if* the words of Job form two distichs 3: 2 (Du.).

[נקבל] קבל for לקח is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. 19²⁰. The inf. in an entirely different sense occurs in P-Ex. 26⁵ 36¹² †.

[איוב] at this point S repeats 1^{22b}; the addition is also found after בשפתיו in 3 MSS of G (H. and P.).

II. [רעי איוב] G φίλοι αὐτοῦ = רעיו.

[הוא] G om.

[הבאה] accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G-K. 138k, and Dr.'s n. on 1 S. 9²⁴): note G τὰ ἐπελθόντα.

וּבְלָדָד] & Βαλδάδ: the punctuation of & may be more correct than MT: for &'s omission of the י, cf. 1¹ n.

הַנְּעֻמָּה] ὁ Μειναιῶν βασιλεύς; for βασιλεύς, cf. Ἐλειφὰς ὁ Θαιμανῶν βασ. and Βαλδὰδ ὁ Σαυχαίων τύραννος. In 11¹ and throughout the book & has for הַנְּעֻמָּה, ὁ Μειναῖος.

12. וַיִּזְרֹקוּ וַיִּזְרֹקוּ, usually of liquids, but also of cummin (Is. 28²⁶), soot (Ex. 9^{8, 10}), dust (implicitly; 2 Ch. 34⁴), coals (Ezk. 10²), means to throw or toss in quantities (see Dr.'s nn. on Ex. 29¹⁶, Am. 6⁶), such as fistfuls or handfuls.

עַל־רֹאשֵׁיהֶם הַשְּׂמִימָה] & om., though ἐπὶ τὰς κεφαλὰς (αὐτῶν) is supplied in some MSS of & (e.g. ^A) from Theod. (see Syro-hex.); and from the same source *in cælum* is also added in J. The original text of & can scarcely represent the original text of H; on the other hand, H is curious: it is commonly understood to mean: *they tossed dust towards heaven, i.e., in English idiom, up into the air* (cf. Sa'ad, (فى الهواء), so that it might in descending fall *upon their heads*; but for this we should at least have expected the order of עַל־רֹאשֵׁיהֶם הַשְּׂמִימָה to have been reversed. The phrase וַיִּזְרֹקוּ occurs again in Ex. 9^{8, 10} (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is *עַל רֹאשׁ . . . הָעֵלָה*: see Jos. 7⁶, La. 2¹⁰, Ezk. 27³⁰. It is difficult to account for הַשְּׂמִימָה as a gloss (so apparently Beer^K with a?); on the other hand, the omission of עַל־רֹאשֵׁיהֶם, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of H.

13. לְאַרְצָא] &, also 2 MSS ^{Ken.}, om.

וּשְׁבַעַת לַיִל] not in the original text of &: see Beer.

CHAPTER III.

2. [ויען איוב] עו om.; and ה may be due to assimilation to the corresponding introductory formulæ in cc. 4–26 (Be.); yet see exeg. n. Καὶ ἀπεκρίθη Ἰὼβ in E^A is from Aq. Theod.]

וַיֹּאמֶר (*mil'el*). The pausal form of וַיֹּאמֶר is usually וַיֹּאמֶר ($1^{7.9}$ etc.); but at the beginning of the speeches in Job it is always וַיֹּאמֶר ($4^1 6^1$ etc.); only in 32^6 is it וַיֹּאמֶר: cf. G–K. 68*e*, and see H. F. B. Compston in *JThS* xiii. 426 f.

3. “In וַיֹּאמֶר, הִרָה the tone is thrown back to prevent the collision of two tone-syllables (G–K. 29*e*), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv. 5^c . 8*a*. 14*a*. 16*b*. 17*a*. b. 20*b*. 25*b*. 26*b* etc.” (Bu.).

וְיִימָן] without the art., the word (in *st. c.*) being defined by the foll. relative clause (G–K. 130*d*, esp. the second part; *Lex*. 400*a*, cases with וְיִימָן and וְיִימָן: *e.g.* Ps. 56^{4.10}).

וְיִימָן] the impf., as often in poetry, depicting vividly a single past action (cf. v. 11^a 15⁷, Ex. 15^{5.6.7.15}; Dr. 27*a*; G–K. 107*b*). The force of the tense must be *felt* by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as *in progress* (though not so distinctly as the ptc. does); but such renderings as *was being born*, or *was going to be born*, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. (20¹⁴) expresses the same thought in the language of prose: אָרֹר הַיּוֹם אֲשֶׁר יִלְדָּתִי בּוֹ.

וְיִימָן] “the night (which) said”: G–K. 155*f*, Kö. iii. 380*d*: cf. Ps. 34⁹ 52⁹ 118²⁴, 2 S. 23¹.

וְיִימָן] Pu. of וְיִימָן; only here. Prob. to be regarded as a passive of Kal (see G–K. 52*e*).

וְיִימָן] So עו ; but E Ἰδὸν ἄρσεν. Ἰδού (unless

הרה was read as הִרִי, Mishnic for *behold*) will point to הִנֵּה for הרה; ἄρσεν, however, in spite of Jer. 20¹⁵ (. . . לְדִלֵּךְ בֶּן . . . זֶכֶר), is more probably a paraphrase of נָבֵר than based upon a reading זָכֶר. [Yet note that נָבֵר is regularly rendered in Job by ἀνῆρ (10 times), and once by ἄνθρωπος, never in Job or elsewhere by ἄρσεν. The term זָכֶר is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66⁷.]

4. [היום] הֵ הֵ נֹוֹךְ; Symm. Theod. ἡ ἡμέρα. See exeg. n. Bi. Be. om. all 4a.]

יְהִי הַשָּׁךְ cf. 5¹ 17¹⁶ 24²⁴ 33⁹, Ps. 1³. When a word has Ole-we-yored, Great Rebia', or Dehi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a ga'ya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, *Archiv*, i. 202 f.; more briefly G-K. 16g, *end*.

יִדְרֹשְׁהוּ רִשׁ is to *seek after*, hence to *inquire after* (RVm.), then show solicitude for, *care for*; so Dt. 11¹² RV., Jer. 30¹⁷ RVm., Is. 62¹² דְּרֹשָׁה (EVV. *sought out*).

מִמַּעַל either *from above*, 31² (|| מִמְּרוֹמִים), or *above*, 31²⁸ (כִּי בַחֲשֵׁתִי לֹאֵל מִמַּעַל), and often in בְּשָׁמַיִם מִמַּעַל, Dt. 4³⁹ al.

נִהָרָה †] cf. נִהָרָה, Syr. نَاسَرَا. The *fem.* form shows, however, that the word has become Hebraized. Elsewhere in Heb. the נ means to *shine* only in the vb., Is. 60⁵, Ps. 34⁶ †.

5. יִגְאֹלֶהוּ גֹאֵל to *claim*, *redeem* (v. *supr.*): so ἑκκλάβοι, Σ ἀντιποιήσαιο αὐτῆς, Θ ἀγχιστευσάτω αὐτῆς (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. *challenge it* (i.e. *claim it*; see Aldis Wright, *Bible Word-Book*, s.v.) יִמְנֹנֵךְ יִתִּיחֵ, 'Α μολύναι (cf. ΣΥ, paraphrasing, נִכְפַּלְסָה, obscurent) derive it from the late גֹּאֵל, to *defile*, Is. 59³ al.; so Rabb., AV. *stain it*. But the metaphor does not harmonize with the context.

הַשָּׁכֶךְ עָלָיו the "heavy Ga'ya" is inserted (Baer, in Merx, *Archiv*, i., "*Die Metheg-Setzung*," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with *Qames*, and is joined by *Maḳḳef* to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the

idea expressed by עלמות. The other occurrences of the word are 10^{21, 22} 38¹⁷ (only in these passages of the darkness of Sheol) 12²² 16¹⁶ 24¹⁷ 28³ 34²², Is. 9¹, Jer. 2⁶ 13¹⁶, Am. 5⁸, Ps. 23⁴ 44²⁰ 107^{10, 14} †: v. further *Lex. s.v.*

[במרירי] *the like of* (*Lex.* 453a) *the bitternesses of the day* (so ℣ Aq. Jer.; Mass.) yields no sense: read במרירי, *the blacknesses of*, from the sense of במר in Syr. (במירא, *black*, of a cloud, the night, Sheol, etc.; PS. 1757; the form, as חכליל, שפיר, סנריר, חכליל, G-K. 84b, No. 34).

6. [יִחָד] from חָדָה (G-K. 75r), common in Aram., but otherwise in Heb. only Ex. 18⁹ וַיִּחָדְדָה (E), Ps. 21⁷ תַּחְדָּהּ; cf. the subst. חֲדָה, 1 Ch. 16²⁷ (|| Ps. 96⁶ חֲפָאֲרָה, Neh. 8¹⁰, Ezr. 6¹⁶ †. ᵀ εἴη (= יהי); ℣ יחיד, Σ συναφθείη, Saad. يَتَّحِدُ, i.e. יִחָד (from יָחַד: cf. תָּחַד, sq. ב, as here, Gn. 49⁶), *be united, joined*.

8. [עָתִיד] *prepared, ready*: cf. 15²⁴ לְפִידוֹר עָתִיד, Est. 3¹⁴ 8¹³ עתירים ליום הזה. The √ is rare, and mostly late, in OT. (Pr. 24²⁷ וְעָתִידָה; Jb. 15²⁸ ההעמידו לנלים), but common in Aram. and NH. (Dn. 3¹⁵; cf. on Dt. 32³⁵): in Syr. ℣ עָתִיד is to *prepare*, אחעד, to *be prepared*; עָתִיד is *prepared, ready* (PS. 3008), in NH. esp. = μέλλων, as in הָעָתִיד לָבוֹא = ὁ μέλλων [αἰών]. We should expect לעורר; but cf. the inf. without ל not only after הוסיף, 27¹ al., הָחֵל, Dt. 2²⁵ al., יָכַל, c. 4² al., but also after נחן פ' (= *allow . . . to*: *Lex.* 679a), Nu. 20²¹ 21²³; נִלְאָה, Is. 1¹⁴ al.; חָדַל, Is. 1¹⁶; אָבָה, Is. 28¹² al.; האמין, c. 15²² (G-K. 114m; Kō. iii. 576).

9. [וְאִין] idiomatic for וְאִינוּ, esp. after such words as קָנָה and בָּקַשׁ: 1 S. 9⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵, Ps. 69²¹.

10. [וְיִסְתֵּר] the force of לֹא (in ^a) extending over both clauses, as [Ps. 44¹⁹]: cf. G-K. 152z.

11. [לְמָה לֹא] See G-K. 20f.

[אִמּוֹת] (why) *went I not on to die* from the womb? A good case of the incipient sense of the impf., noticed on v.³,

[מִרְחָם] temporal usually denotes *continuously after*, Ps. 22¹¹ etc. (*Lex.* 581a, 4a); for מִן = *immediately after*, cf. Hos. 6² מִיָּמַיִם, al. (*Lex.* 581b, 4b), Ps. 73²⁰ מִיִּהְיֶה (Bu.).

[יִצְאָתִי] the force of לְמָה לֹא extending over the second

clause, even without a connecting ו; cf. after למה, etc. Ps. 10^{1,13} 44²⁵ 62⁴ 79⁵ etc., and on 1 S. 2³; and after לא, G-K. 152³.

[ואנני] By all analogy we should expect ואנני; and, “though there seems no doubt that according to the Mass. tradition the strong *waw* received in some cases a lighter pronunciation” (Dav. § 51, R.⁶ though he himself, § 45, R.², seems to explain the tense of ואנני by attraction to אמות^a), this doubtless ought to be read. So Is. 43²⁸ 48³ 51² 57¹⁷ al.; cf. G-K. 107^b, n. נוע, to *expire*,—only in poetry (8 times in Job; La. 1¹⁹, Zec. 13⁸, Ps. 88¹⁶ 104²⁹ †), and the prose of P (12 times).

13. כי עתה] see Ex. 9¹⁵ (Dr. § 141; Lex. 774^b, g).

ואשקוט] Read וָא: cf. v.¹¹ n.

אז ינוח] “then *were* I (now) *at rest*.” נוח impers. (Dav. § 109; G-K. 144^b), as Is. 23¹².

[14. חרבות למו] in addition to the suggestions considered in the exegetical n., note Che.’s emendation קברות עולם, *everlasting sepulchres* (*Exp.T.* x. 380); and Daiches’ interpretation of ח as *fortresses, cities*, on the ground that מחרב with that meaning occurs in the S. Arabian inscriptions (*JQR*, 1908, 607 ff.).]

16. לא אהיה] The impf., as v.¹³ ינוח. Hi. Be.^T היה לא (א in אהיה, dittographed), *which came not into being*; but the sentence then (Bu.) has no predicate. Wr. Bu. omit לא (“or I should be like,” etc.), supposing it to have come in as a reminiscence of 10¹⁹; but there is no gain by the change. Reiske, Be., Du. may, however, be right in transposing ¹⁶ to follow ¹¹ (under the government of למה, ^{11a}); the position suits; and שם, ¹⁷, is not then separated from ¹⁴ ¹⁶, to which it obviously refers.

17. רשעים] Be.^T רָעִים, against which see Bu.

רגו] lit. (רגל being *intrans.*) “cease with regard to raging”; cf. חלל הרע, Is. 1¹⁶, and on v.⁸ above. רגו would be more regular, and prob. ought to be read; perhaps, however, the punct. רגו was determined by the rhythm.

18. יחד] Note that יחד and יחדו often stand emphatically at

the *beginning* of a clause: 16¹⁰ 19¹² 21²⁶ 24⁴, Ps. 41⁸ 98⁸ al., Is. 11^{7, 14} 41¹ al. (*Lex.* 403a, b).

19. שם הוא] The rend. "are there the same" [Bu., G-K. § 135a, note] is very doubtful. אני הוא means *I am He* (emph.), i.e. *He Who is*, which may be *paraphrased* by "I am the same" (*Lex.* 16b); but הוא nowhere in itself means "the same"; and that *two* persons should be identified by the use of הוא is most improbable. The pred. must be שם, not הוא, the sentence being exactly like חלום פרעה אחר הוא, etc. (Dr. § 198; *Lex.* 216a). For "are the same" we should expect כגדל כקטן (or כקטן) (*Lex.* 454, ב, 2).

מאדניני] For the pl. see G-K. 124i.

20. יתן] The subj. may be either ה' (G-K. 144e; Dr. on 1 S. 16⁴) or "he," i.e. God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by "... is given" (so EVV; also אֶת־עָלָיו); and Be. Du. would read יָתַן; but the covert reference to God is better expressed by יָתַן.

21. ויחפרהו] the finite vb. carrying on המחכים; G-K. 116x.

ממטמנים] אֶת־עָלָיו; so Be. Du.; but this is necessary only if חפר be taken to mean "dig" (אֶת־עָלָיו Be. Du.).

22. אֶל־יִשְׂרָאֵל אֵל־נִיל] cf. Hos. 9¹ [אֶל־חִנָּל אֵל] : אֵל חֲשֵׁמָה יִשְׂרָאֵל אֵל־נִיל : אֶל־יִשְׂרָאֵל poet. for אֵל, as 5²⁶ 15²² 29¹⁹ † (cf. עָלָיו, עָלָיו). Grä. Be. Du., partly for the sake of the parallelism, partly on the ground that יִשְׂשׁוּ is a bathos (?) after אֵל־נִיל, would read [with one MS ^{Ken.} and ^{Svid.}] נִיל, "who rejoice over the grave-heap"; but there is no evidence that נִיל alone would have this meaning; we have only אֲבָנִים, אֵל אֲבָנִים, a "heap of stones," so used (Jos. 7²⁶ 8²⁹, 2 S. 18¹⁷), and that not of an ordinary grave.

23. ויסד] Hif. from סָדַד, as 38⁸ † (where, however, read סָדַד; וְסִידָהּ; וְסִידָהּ from סָדַד [see n. on 1¹⁰].

24. לפני naturally means *before*: but *before my bread*, i.e. before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that לפני acquired the sense of *pro*, i.e. *for*, or *instead of*: cf. 4¹⁹, 1 S. 1¹⁸ (if the text here is correct). Bu. suggests tentatively כְּפִי, Be. לְפִי, *in proportion to* (*Lex.* 803b); but this

is prosaic and almost too precise to be probable here. Bi.² בְּלִחְקִי (for ל' ל').

וַיִּתְּנוּ] masc. before the fem. שִׁאֲנִי: G-K. 145^p. Bu. for וַיִּתְּנוּ would read וַיִּתְּנוּ (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by וַי (Dr. 80; G-K. 111^t).

25a. The sentence is *virtually* hypothetical, though no hypoth. particle is used: cf. Pr. 11² בָּא זֶרַח וַיָּבֹא קֶלֶחַן, "pride has come, and shame goes on to come," i.e. when one comes the other comes (Dr. 153; G-K. 159^h): so c. 9^{20b} 23¹³ 29¹¹, cf. 7^{8b} 27^{19b}. עֲשֵׂה Bi. Be. om. י (the fear that I fear cometh upon me); [so Σ, but not 'AΘ (see Field, *Hex. ad loc.*)].

וַיִּאֲתָנִי] The original ל' being retained (G-K. 75^u). The accus. -נִי, as with בֹּא, 15²¹ 20²² al. (G-K. 118^t).

26. שְׁלֹחַתִּי] The one ל' vb. in Heb. with the ו preserved in Qal; G-K. 75^b (cf. *kk*).

CHAPTER IV.

2. **נָסָה**] has been taken (*a*) as the 1 pl. impf. *Kal* from נָשָׂא (cf. נָסָה for נָשָׂא, Ps. 4⁷); so 'ΑΣΘ [נָסָה] Du.; (*b*) as pf. Pi. of נָסָה (Ew. Di. De. and most). נִשָּׂא דָּבָר does not occur elsewhere; but it might be defended by נִשָּׂא, sq. שָׁמַע, Ex. 23¹; מִשָּׁל, c. 27¹ al.; חִרְפָּה, Ps. 15³; תַּפְלָה, 2 K. 19⁴; but the two impff. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" (תִּלְאָה, a rel. cl., with אֲשֶׁר omitted), the constr. is forced; and נָסָה from נָסָה yields a much better sense. The constr. will then be that of 7²⁰ בַּחֲנִי כֹחֵב אֵצָא, 19⁴ 21^{31b} 23¹⁰ חֲטַאתִי מִה אֲפַעֵל לָךְ, in which a hyp. is expressed by a pf. followed by an impf. ἀστυδέτωσ (Dr. 154; G-K. 159^h), the ה marking it here as an interrogative. נָסָה sq. acc. recurs in the same sense, only Qoh. 7²³; but (Di.) Dt. 28⁵⁶ (הִצַּנְתִּי) is similar, and it would be easy to vocalize נִצַּר (so 'AΘ [נִצַּר]).

תִּלְאָה] לֵאמֹר is to *be wearied*, hence to *be unable to bear it*.

וַיַּעֲזֹר] G-K. 28^b.

וַיַּעֲזֹר בְּ] "withhold *with*," as 12¹⁵ 29⁹; G-K. 119^q.

מִלֵּין] from the poet. מִלָּה (Aram. Dn. 2⁵ and often): 2 S. 23², Ps. 19⁵ 139⁴, Pr. 23⁹; otherwise only in Job (34 times); the Aram. pl. מִלֵּין (G-K. 87^e) 13 times; מִלִּים 10 times. For the *position* of מִי יִוְבֵל, cf. 26¹⁴ 38³⁷ 39⁵ 41^{5, 6}, Pr. 20⁶ 24²² 31¹⁰ al. (*Lex.* 567^a).

3. **יִסְרַת**] instructed *morally*, gave moral teaching and advice to: v. supr. one of the passages in which the idea of *discipline*, properly belonging to יִסַּר, is least prominent (cf. Ps. 16⁷, Pr. 31¹). Or should עֲזָרָה be read? [Perl. suggests יִסְרַת, "strengthen, confirm"; but יִסַּר never has this meaning.]

5. **תִּגַּע עִד**] cf. Mic. 1⁹, Jer. 4¹⁰. The fem. (= our

“it”), of a subject not named, but before the mind of the speaker; G-K. 144^b (cf. 122^q, *end*).

לְוַתְּבַהֵל [וַתְּבַהֵל] is a strong word, *be dismayed, thrown into alarm* (21⁶ 23¹⁵, Ps. 48⁶, Is. 21³ al.), much more than *troubled* (EVV).

6b. The introd. of the subj. by the ו of the pred. or apod. is very forced: rd. (Di. al.) וַחֲקוֹתָךְ תָּם ר'.

7. **מִי הוּא נָקִי אֲבָד** [מִי הוּא נָקִי] as 13¹⁹ 17³, Ps. 24¹⁰ (Dr. 201. 2; G-K. 136^c): *being* innocent, or *as* an innocent one, a (virtual) accus. of state, Dr. 161. 3; G-K. 118ⁿ.

10-11. Notice the five synonyms for “lion.”

10. **שָׁחַל** 10¹⁶ 28⁸, Ps. 91¹³, Pr. 26¹³, Hos. 5¹⁴ 13⁷ †. Arab. *saḥala* (among other meanings) signifies to *bray* (of an ass), so שָׁחַל may denote etymologically the *roarer*; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

נָתַעַ a clerical error for נָחַצוּ (Ps. 58⁷): so Gr. *Not* an Aramaism (Di., Du.) for נָחַצוּ; for נָתַעַ is not known in this sense in Aram., and (2) an Aram. נ corresponds to a Heb. נ only when the corresponding Arab. has ض (Dr. § 178; Wright, *Compar. Gr.*, p. 61); and no Arab. نَتَض is known.

11. **לֵיֵשׁ** Is. 30⁶, Pr. 30³⁰ †. Aram. לֵיֵתָא [in 28⁸ ㊀ = שָׁחַל]; Arab. *laith* (perhaps meaning *the strong one*; see Lane, 2684: cf. *lauth, strength*, 2678^b).

[יִתְפַּרְדּוּ] parallel to אָבַד, as in Ps. 92¹⁰.]

12. **יִגְנַב** For the fig. sense, cf. הִתְנַבֵּב (לְבוֹא), 2 S. 19⁴.

שָׁמַץ 26¹⁴ †; שָׁמַץ, Ex. 32²⁵ †; Σ rightly ψιθυρισμόν. In later Heb. שָׁמַץ, “whisper,” acquired the sense of *a little* (cf. Sir. 10¹⁰ 18³²); and this no doubt underlies the (first) rend. of ㊀ οὐθὲν ἄν σοι τοῦτ' ὡς κακὸν ἀπήντησεν: cf. ㊀ קָצַח, *some*; ㊀ [שָׁמַץ]; it is also the sense adopted by the mediæval Jews (Ql. דְּבַר מִמֶּנּוּ); hence AV. *a little*.

[מְקַהֵּה †] if correct, the more primitive form of מְפַנֵּה. Cf. מְפַנֵּה, 11²⁰ †, and G-K. 103ⁱ, *m*.

13. **שֶׁעָפִים** Prob. also (cf. *supr.*) connected with שֶׁעָפִים, *branches*; cf. שֶׁעָפִים (from שֶׁעָר), Ps. 119¹¹³ *divided, half-hearted*.

[14. קראני] for קרני; G-K. 75^{rr}].

[15. רוח] masc. as in 8²; and, if the text may be trusted, in Jer. 4¹¹: see Kōn. iii. 248²].

[תסמר] If $\mathfrak{m}$ is correct, the Pi. will be, not transitive, but *intensive* (Ew. § 120d, *horrescit*; G-K. 52f); but perhaps תסמר should be read (Ps. 119¹²⁰).

[שערת] The *nomen unitatis* is impossible here, since more than a single hair must be meant; and that שערת is used exceptionally with the collective force of שער is improbable. $\mathfrak{m}$ is due to the influence of the sing. vb.; point שערת (Ps. 40¹³ 69⁵), the vb. being sing. fem. according to G-K. 145^k. Be.^T proposes שעררה, not, however, as Merx earlier, in the sense of *a whirlwind* (ct. v.^{16a}), but as a fem. with the same sense as שער in 18²⁰: he renders the whole line, *a horror caused my flesh to creep* (cf. $\mathfrak{T}$); but the emendation is unnecessary.]

[16. יעמר] $\mathfrak{A}\mathfrak{S}$ Aq. render by the first person, as though it were אעמר; but there is no evidence that עמר was = קום (cf. 7⁴) in the sense which would be required here, if the first person were correct. The words מראהו תמונה לנגר were read by $\mathfrak{A}$ as if נגר [א] תמונה ואראה; $\mathfrak{S}$ does not render מראהו, and treats לנגר like $\mathfrak{A}$. The Versions do not point to a more satisfactory text; nor is the fact that v.¹⁶ is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word יעמר, *It stood* . . ., in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. [מן] *from* = *on the part of*, according to the judgment proceeding from (cf. מַעַם, 34³³): so Nu. 32²² מיהוה נִקְיִים והייתם וּמִיִּשְׂרָאֵל, Jer. 51^{5b}.

18. [תהלה] If this is right, it can mean only *error* (Di.), from the Eth. *tahala*, a by-form of *tahala*, to *wander* (Di. *Lex.* 552 f.). But a $\alpha\pi$. λεγ., explicable only from the Eth., is not very probable; and it is very likely that תהלה is miswritten for תפלה *folly* (1²² 24¹²); so Hupf. Me. Sgf. Gr. EVV. *folly* is based on the Jewish deriv. from הלל (as in הללים, Ps. 5⁶; יהולל, c. 12¹⁷): but the form תהלה from הלל is impossible. De. התלה,

deception, from **החל** (13⁹ 17²), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G-K. 72_z, 85_c); but such a special sense as “deception” is not here probable. For **שם ב'**, *to lay in* (= *attribute to*), cf. 1 S. 22¹⁵ **אל-ישם המלך** *בעברו דבר*.

19. **ידכאום** The implicit subj. is **המדכאים** (6² 7³ [see n.] 18¹⁸ 19²⁶ etc.; G-K. 144_e, *g*): in Engl. *they* (indef.) *crush them* = they are crushed. **יִדְכָּאֵם**; but there is no occasion to make God the subject. A passive form, such as **יִדְכָּאֵי**, or (cf. 5⁴) **יִדְכָּאֵי**, or **ידכאן**, would agree better with **יָכַחוּ** v. 20^a. Bi.¹ restores, “cleverly but arbitrarily” (Bu.), **עַתָּה יִבְלָה**, **יִדְכָּאֵם לִפְנֵי** *כבודם כמון עש*.

לִפְנֵי עַש Before the moth, i.e. more quickly than a moth: they have but an ephemeral existence. Others take **לִפְנֵי** as = *in the manner of, like* (see on 3²⁴); so already **Ἐσθὲς τὸς τρόπον**. N. Herz (*ZAW*, 1900, 160), cleverly, **יִדְכָּאוּ מִלִּפְנֵי עֲשָׂם** (from before their Maker).

20. **יִכְתּוּ** See G-K. 67_y, on the **כ**. **כַּחַח** is to *beat to pieces, beat small*, as Dt. 9²¹ (of the golden calf); fig. *beat down, break up*, of a defeated army, as Dt. 1⁴⁴, Jer. 46⁵ **יִכְתּוּ** (נְבוּרֵיהֶם), Ps. 89²⁴ **יִכְתּוּתִי מִפְּנֵי צָרוֹי**.

מִבְּלִי without (*Lex.* 115_b, *bottom*).

מִשִּׁים sc. **לֵב** (1⁸, Ex. 7²³ and often): the ellipse as 23⁶ **לִמְעַן . . . וְיִשְׁמְוּ** (24¹² and 34²³ are dub.), Is. 41²⁰ **וְיִשְׁמְוּ**. A Hif. **הִשִּׁים** is, however, very dub. (Nöld. *Beiträge*, i. 37): Me. Gr. **מוֹשִׁיעַ**; Herz (*l.c.*), **מִבְּלִי שֵׁם** (“sehr beachtenswert,” Nö. *l.c.*).

21. **יָמוּתוּ . . . נִסַּע** **הֵלֵא** The constr. as v.², the hypoth. sentence (**יָמוּתוּ . . . נִסַּע**) being made interrogative by **הֵלֵא** here, as it is by **הֵלֵא** there.

יָתֵר a cord (30¹¹), of a bow (Ps. 111²); here a *tent-cord* (elsewhere **מִיתָר**). Ols. Hi. Sgf. **יָתֵרָם**, *their tent-peg* (Hi. *their loom-peg*,—but this is more than doubtful; see Moore on Jg. 16^{13, 14}): this would suit **נִסַּע** (Is. 33²⁰), but not **בָּם** [a dittograph of **יָתֵר**?—McN.], besides being a less significant figure. AV., following **ἄλλο** (one rend.), and Rabb., take **יָתֵר** in the sense of *excellency* (i.e. *pre-eminence*), as Gn. 49³ al.; but this does not suit either **נִסַּע**, or **בָּם**, or the figure.

CHAPTER V.

2. The order (Dr. 208. 1; G-K. 142 f., *a*) shows that אָוִל and פָּחַח are the emphatic words in the v.

[לְאָוִל] The ל is the *nota accus.*, common in Aram., and increasingly frequent in the later Heb.: cf. 21²², Jer. 40²; and see G-K. 117n.; *Lex.* ל. 3.

[כַּעַשׂ] always in Job (6² 10¹⁷ 17⁷ †) for כָּעַס. כָּעַס has always the meaning given above; and כָּעַס הַכְעִים always means similarly to *vex*, with Yahweh as object (as frequently in Deut. writers). For instance, it means to *vex* Him by deserting Him for other gods: see on Dt. 4²⁵ 32¹⁶. 19. 27; and Hupf. on Ps. 68. It is much to be regretted that in EVV. it is always misrendered “provoke to *anger*.”

3. [אָנִי רְאִיתִי] when אָנִי has *Munah* followed by *Dehi*, it has *Gā'ja* (G-K. 16c) with the *sh'wa* (cf. on 3⁴): cf. Ps. 17⁶ 116¹⁶; and see Baer in Merx' *Archiv*, i. 203.

[מִשְׁרִישׁ] *making* (putting forth) *roots*: G-K. 53g [מִשְׁרִישׁ] (Be.) is unnecessary].

[וְאָקוּב] Ἐ ἐβρώθη αὐτῶν ἡ δίαίτα (δ. for נָוָה, 8⁶, and often for אָהַל in Job, e.g. 8²²), שָׁחַן, and *perished*: 'A (κατηρασάμην) 𐤔𐤕 express 𐤔𐤕. Ἐ *was eaten up*, suggested to Me. Bi.¹ Sgf., Be. וְיָקַב (rather, as Du. Ehrl. וְיָרַקַב), *became rotten* (worm-eaten; cf. *NHWB* and *ChWB*, s.v.: Is. 40²⁰ of wood; cf. Jb. 41¹⁹ וְיָקַבְתָּ; and וְיָקַב, Pr. 12⁴ Ἐ ὥσπερ ἐν ξύλῳ σκώληξ, 14³⁰ σὴς δὲ ὀστέω); but the idea does not seem very probable with נָוָה. Bu. וְיָפְקַר, *was missed* (cf. 24) = *was empty* (cf. 1 S. 20¹⁸. 25 וְיָפְקַר מְקוֹם דָּוִד, 27), rather weak; or וְיָרַקַם, though admitting that the adv. is harsh. Che. (*JQR* ix. 575), with the least change from 𐤔𐤕, וְיָרַקַב, *and was cursed* (sc. by God); Bevan (*JPh*, 1899, p. 303) וְיָפְקַר (Is. 24¹⁻³, Jer. 51², of a land) *and was emptied out*; Che. (*ET* x. 381) וְיָרַקַב עֲנָפוֹ פְתָאִים, carry-

ing on the fig. of * (cf. Mal. 3¹⁹ שרש וענף). The simple יִשֵּׁם (Ezk. 12¹⁹ 19⁷) would perhaps be the most natural idea to expect. [McN. suggests יִרְקֵב נִיבּוֹ.]

4. יִדְבָּאוּ for יִחַדְבָּאוּ (G-K. 54c); so 34²⁵.

5. אֲשֶׁר קָצְרוּ אֶסְס [אֲשֶׁר קָצְרוּ]; so Me. Bi. Be. Bu. Du. Ehrl.

וְאֵל מִצְנִים] conventionally rendered, “and *even* out of thorns”: but this sense of the prep. אֵל is unheard of and incredible (3²² is no parallel). צְנִים recurs Pr. 22⁵ † (si vera l.) עֲקֹשׁ; cf. צְנוֹת, fishing *hooks*, Am. 4² †; and צְנִינִים, *thorns* (fig.), Jos. 23¹³, Nu. 33⁵⁵. *Out of thorns* is commonly explained as meaning “from the enclosed field, protected by the thorn-hedge”; but this is very forced. Thomson (*L. and B.*, p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, “and cover it up with thorn-bushes to keep it from being carried away or eaten by animals.” Robbers who found and seized this would literally “take it from among thorns.” But a reference to such a special arrangement as this is not very probable. שֹׂאף—properly to *gasp* (Is. 42¹⁴) or *pant* (sq. acc., for air; Jer. 14⁶), fig. *be eager for* (Jb. 7² כַּעֲבֹר יִשְׂאָף צֶל), in a hostile sense (EVV. *would swallow up*), Ps. 56².³ 57⁴, Am. 8⁴—is followed rightly by an accus.; and צָמִים (sing.) recurs 18⁹ † יִחַזַק עֲלֵיו צָמִים; but it is a strange parallel to רָעֵב, and it agrees badly with שֹׂאף. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In ^b Bu. suggests with a (?) וְאֶלְמָתָם עֲנִי יִקָּחָהּ, “and their sheaf, the poor taketh it”; Bevan (*JPh*, 1899, p. 305), וְאוֹזֶם צְנִים יִקָּחָהּ, “and their strength (*i.e.* *their wealth*: 20¹⁰, Hos. 12⁹), the barbs take it” (both retaining ^c as it stands). Du. cuts the knot by rejecting ^b as “ein Fremder Zusatz oder eine unglückliche Variante,” but without explaining what it means, or how it arose. In v.^c Α (δυσωντες) Σ ΞΥ express צָמִים (= צָמָאִים) [or צָמָא, *the thirsty*: this forms a good || to רָעֵב, and is adopted by Ew. Hirz, Me. Del.² al. The sg. שֹׂאף is quite defensible (G-K. 1450); but חֵילָם, “their *substance*,” is an unsuitable object, when the “thirsty” are the

subject; some beverage is desiderated which satisfies the thirsty as the harvest satisfies the hungry. Hence Hfm. חֲלָבָם, "their milk" (21²⁴), for חֵילָם; Be.—who regards ^b and ^c as doublets (?)—(for both) וְשָׁתוּ צְמִים חֲלָבָם, "and the thirsty drink their milk" (Ezk. 25⁴), Ch. וְשָׁתָה צֶמֶא חֲמָרָם, and Du. וְשָׁאֵב צֶמֶא מִנֵּלָם, "and the thirsty draweth (cf. Ἐκ ἐκσφωυσθείη, Ἰ exauriatur, Gr. ושאבו צמאים) from their well" (Ca. 4¹²† text dub. : cf. on 8¹⁷),—which is no longer covered in and protected, but is open to all. The case is one of those in which ff is clearly more or less corrupt; but it is impossible to be sure what the original reading was.

7. [וילד] pf. pu. in pause, with י for ŷ (G-K. 90). But (Di. al.) וילד is better, as a freq. sense is desiderated. Bö. Gr. Be. Bu. Du. vocalize וילד, begetteth trouble (ל the nota accus., as v.²); but the change is unnecessary.

י] The waw adaequationis, as frequently in proverbs in which a comparison is expressed. Usually in such cases ^b is compared to ^a (as Pr. 25²⁵ מֵאֵרֶץ מִרְחֹק טוֹבָה וְשִׁמּוּעָה מֵאֵרֶץ מִרְחֹק; (מים קרים על נפש עֵפָה וְשִׁמּוּעָה טוֹבָה מֵאֵרֶץ מִרְחֹק); but occasionally, as here, ^a is compared to ^b (so c. 12¹¹ 21³³). See *Lex.* 253a.

רשף [בני רשף] is a poet. word for *flame*, esp. a *pointed, darting flame*, Dt. 32²⁴ (see note), Ps. 76⁴ (רשפי קשת, fig. for arrows), 78⁴⁸, Ca. 8⁶ (רשפיה רשפי אש שלהבתיה)†; and בני רשף is poet. for *sparks*; cf. בן קשת, Job 41²⁰; בני אשפתו, La. 3¹³, fig. for arrows (*Lex.* 121, 6, 8). An ancient interpretation—perh. on account of עוף—took רשף to mean *birds*: so Ἐ νεοσσὸς δὲ γυπὸς, Ἄ καὶ υἱὸς πτηνοῦ, Σ τὰ τέκνα τῶν πετεινῶν, S חַטְּ חַטְּ, Y avis; Ἐ'ΑΣΤΥ in Dt. 32²⁴; Σ in Ps. 76⁴ (Jer. volatilia arcus); ἈΣ Jer. (volucibus) in Ps. 78⁴⁸.

עוף [יגבירו עוף] lit. "make flying high": so Pr. 15²¹ לָכֵן יִשָּׁר, 30²⁹ מִמֶּנִּי לָכֵן; G-K. 114m, n.

8. דְּבָרָה [דברתי] elsewhere only = *manner*, Ps. 110⁴, and in על דְּבָרָה, on account of . . . Qoh. 3¹⁸ 8², 7¹⁴; (Aram.) על דברת די, Dn. 2³⁰ 4¹⁴†.

9. [ואין חקר] a circumst. clause; cf. ואין מספר, Ps. 104²⁵ 105³⁴, Jl. 1⁶. Ἐ ἀνεξιχνίαστα, as 9¹⁰ 34²⁴†; cf. Ro. 11³³.

עד אין מ' [עד אין מ'] as 9¹⁰, Ps. 40¹³.

3²¹ וּמוֹמָה ח' נָצַר ח' : Ε βουλήν, S יולפנא, T מדעא (*knowledge*), U legem.

8¹⁴ וְלִי עֵצָה וְח' אֲנִי בִינָה לִי גְבוּרָה : Ε ἀσφάλεια, 'A εὐνομία, S יולפנא, T מילכנא (*counsel*), U æquitas.

18¹ בְּכָל ח' יִתְנַלַּע ח' : Ε ἐν πάντι δὲ καιρῷ, S ביולפנא טבא, T מילכנא (*counsel*), U omni tempore.

Is. 28²⁹ הִפְלֵא עֵצָה הַגְדִּיל ח' : Ε ὑψώσατε ματαίαν παράκλησιν (seemingly connected with וְיִשְׁׁי), 'A εὐνομίαν, S σωτηρίαν, Θ ἰσχύν, S תרביחא (*increase of disciples* : PS. 3793), T who made great the works of creation by the greatness of his *wisdom* (חכמתיה), U iustitiam.

Mic. 6⁹ וְח' יְרָאָה שִׁמְךָ : Ε καὶ σώσει φοβουμένους (יְרָאָה) τὸ ὄνομα αὐτοῦ, S יולפנא לרחלי שמה, T Hark ! Yahweh's prophets cry out to the city, and teach (ומלפא) them that fear thy name, U et salus erit timentibus nomen tuum.

חֲשִׁיָּה is thus most frequently associated, or parallel, with wisdom, or (26³, Pr. 8¹⁴, Is. 28²⁹) counsel, sometimes also with help (6¹³) or strength (12¹⁶, cf. Pr. 8¹⁴); but it also suggests the practical *effects* of wisdom or counsel (hence the renderings βοήθεια, σωτηρία, which need not presuppose חֲשִׁיעָה for חֲשִׁיָּה, פורקנא). The etym. is uncertain.

K. J. Grimm (*Journ. Am. Or. Soc.*, 1901, i. 35 ff.), following Haupt (*ib.* p. 36), derives חֲשִׁיָּה from the √ of Ass. *issu*, *usātu*, *prop*, *support*; *asitu*, *pillar* (= Talm. Mand. אִשְׁתָּא; cf. אִשְׁתִּיתָה, Jer. 50¹⁶ Qrê, and *Lex.* 1121a), *âsû*, *physician* (*prop. helper*; hence Aram. אִסְא, אִסְא, to *heal*; and supposes that its original meaning was *prop*, *support*, which he thinks is still retained in Jb. 30²² (reading with Θ Du. מִתְּשִׁיָּה, *without support*: see *ad loc.*), and that it afterwards acquired the senses of *help* (12¹⁶, Is. 28²⁹), *success* (5¹²), *power* (Pr. 8¹⁴ 18¹), *reliability* (11⁶ 26³, Pr. 3²¹): in Mic. 6⁹ he reads with Ε יִשְׁׁע שִׁמְךָ יְרָאָה. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that חֲשִׁיָּה, while a synonym of *wisdom* and *counsel*, suggests something more than either of these words; and that the nearest English equivalent for it would be *effective counsel* or *effective wisdom*. If the

✓ idea is really *support*, we must suppose that it was applied specially to a *supporting* or *helping* quality of mind.

14. [כלילה] = “as *in* the night,” a prep. being used after כ only in certain very exceptional cases: see G-K. 118s, u.

[ימשור] without dag. G-K. 20m.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מַחֲרֵב, *him that has been desolated*; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, שֶׁחַרְבָּם, מִפִּיהֶם, *from the sword of their mouth* (fig. for slander, false accusation, etc.; cf. Ps. 57⁵ וְשׁוֹנֵם חָרֵב וְשׁוֹנֵם חָרֵב, 59⁸ חֲרָבוֹת בְּשַׁפְּתוֹתֵיהֶם, 64⁴): but to produce a balanced parallelism a syn. of אֲבִיךָ is required. The best suggestion is Bu.’s יָחֵם מִחֲרָבָם (for the יָחֵם see 24⁹ 29¹²), or (which he himself prefers) יָחֵם מִפִּיהֶם (the three letters יחם having dropped out of the group מִפִּיהֶם מוֹמִיד, and then מַחֲרֵב supplied for the missing word in the wrong place). Ehrl. מַחֲרֵב בְּיָפְיוֹת (Ps. 149⁶).

16. עֲלָתָה [mil’el] The old accus., found (in the *fem.*) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G-K. 90g [עולתה is for עֲלָתָה: cf. Ps. 92¹⁶ Kt., and the plu. עולות, Ps. 58³ 64⁷].

18. . . . [כי הוא] The pron. emphatic in the causal clause: 11¹¹ 28²⁴, Gn. 3²⁰ al. (1 S. 14¹⁸; Lex. 215a).

[יכאיב] For כָּאַב, of the pain, or soreness, from a wound, cf. Gn. 34²⁵.

[יחבש] in pause from יָחַבֵּשׁ (G-K. 63d).

[תרפינה] from רָפָא=רָפָה: G-K. 75qq.

19. [בשש] Ⲅ ⲉⲕⲁⲕⲓⲥ ⲉⲕⲁⲛⲁⲕⲁⲱⲛ, “*from six . . .*” This may point to a reading מִשֵּׁשׁ (Be. Du.); but the change is not necessary: ב’ followed by ב’ in ^b is an effective repetition; and Ⲅ may have merely rendered freely.

20. [פדך] The pf. of certitude (Dr. 14γ; G-K. 106m).

21. [בשוט] 1 MS Ⲅⲥⲱⲧ, מִשּׁוֹט, “*From the scourge*,” etc. A necessary correction. Confusion of ב and מ is common: Ⲅ often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in

which the two letters closely resembled each other (*Notes on Samuel*², p. lxvii). To explain בְּשׁוֹט as = בְּהִיּוֹת שׁוֹט is forced.

22. [כפן] 30³ †. Aram. for Heb. רעב (*e.g.* Gn. 12¹⁰ ㉔).

23. [השדה] האדמה (Du.) [or הארץ with 2 MSS^{Ken}] would be more elegant before השדה in ^b [cf. 8³ n.].

[השלמה] †] pass. of השלים, *make peaceful*, Pr. 16⁷. Gr. ^אשְׁלֵמָה (22²¹).

24. שְׁלוֹם *is peace*: a subst., where we should use an adj.; so Gn. 43²⁷ אָנִיךָ הַשְׁלוֹם, c. 21⁹ בְּתִיָּהֶם שְׁלוֹם מִפְּחַד, and frequently; also with other words. See Dr. 186-9, esp. 189. 2; G-K. 141c.

חָטָא has here its primary physical meaning of *miss*, which it has also in Jg. 20¹⁶ וְלֹא יִחְטִיא חָטָא, “and would not *cause it to miss*”; Pr. 8³⁶ חָטָאִי חֲסִים נִפְשׁוֹ, “he that *misseth* me injureth his own soul”; 19² אֵין בְּרַגְלִים חוּטָא, 20² (חוּטָא = *forfeits* his own soul (life): so Hab. 2¹⁰). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means to *fail to find* or to *have*, to *be without* (as Ja. 1^{4.5}). חָטָא, to *sin* (like ἀμαρτάνειν) is thus properly to *miss* the right mark.

25. [צִמְצִמִּיךְ] 21⁸ 27¹⁴ 31⁸, Is. 22²⁴ 44³ 48¹⁹ 61⁹ 65²³; of the product of the earth, Is. 34¹ 42⁵ †.

26. [כלח] 30² עלִימוֹ אֲבַר כֹּלחַ †. An enigmatic word. The √ is known otherwise only in Arab., in which *kalaha* is to *contract* the face, to look *hard and stern* (Lane, 2628); in conj. iii. to show oneself *hard and firm* against another; *kulah* also is a *hard* year (from dearth or famine); and *dahr*^{an} *kālīh*^{un} is a *hard*, distressing time. These data suggest the meaning *firm strength, vigour* (with unimpaired powers, without any long and weakening illness: cf. for the thought, 21^{23f.}), which would also suit 30². And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: ㉔ om. (^a ὥσπερ κτλ. being really a doublet of ^b: v. Be.); 𐤒 𐤋𐤏𐤊; ㉔ בשְׁלִימוֹת שְׁנִיךְ (connecting doubtless with √ ^אבְּלָה^א); 𐤅 in abundantia; in 30² ㉔ om.; ㊀ συντέλεια

(פִּלָּה); 𐤌 𐤇𐤌𐤋𐤁 (as if פִּלָּה?); 𐤀𐤏𐤔, *grave* (v. Levy); Ἀ παντελής; Σ πᾶν τὸ πρὸς ζώην; 𐤀 omnis vita. The Rabb. are evidently influenced by √ כלה : Ra. בִּישׁוּלֵי הַתְּבוּאָה; hence EVV. *a full age* (30² RV. *ripe age*, but RVm. *vigour*). Di. (*volle Reife*) attempts to place the connexion with √ פִּלָּה on a philological basis, by assuming כלה to be a harder form of פִּלָּה, *Vollendung*: but כלה is “*Vollendung*” in the sense of *complete destruction*; and the entire explanation from √ כלה is most precarious. Be.^K בְּחֵילָה (cf. 21⁷); Me. בְּלֵחַ; Che. (*JQR* ix. 576) better בְּלֵחָה (Dt. 34⁷).

27. [חֲקַרְנוּהָ בְּיָהוּא] The dag. in בְּיָ is not acc. to rule, the tone on בְּיָהוּא not being on the first syll. (Qi. *Michlol* (ed. Lyck), 80b, l. 10–14; Baer, *Prov.* p. xiii f. (§ 7), in his *Rules of Daghesh*; cf. Kō. i. 63.)

[שְׁמַעְנָה] 𐤔𐤌𐤁𐤂, *hear (thou) it*; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line *a* takes place not in the first, but in the second, clause of line *b*. Point, therefore, with 𐤔𐤌𐤁𐤂.]

CHAPTER VI.

2. **יִשְׁקֹל יִשְׁקָל** [emphasizing the idea of *weighed*. For this inf. Qal beside the Nif., see G-K. 113^w. $\text{\text{E}} \epsilon\iota \gamma\acute{\alpha\rho} \tau\iota\varsigma \iota\sigma\tau\hat{\omega}\nu \sigma\tau\hat{\eta}\sigma\alpha\iota = \text{לֹא שָׁקַל יִשְׁקָל$ (G-K. 144^e).

הִתִּיתִי Qrê הִתִּיתִי, as everywhere else in Kt. (30¹³ in the sing.; 6³⁰ and elsewhere in the pl.). The $\sqrt{\text{h}}$ *hawā'* in Arab. means to *gape* (of a wound or the mouth); *huwwat^{un}* is a *yawning deep, chasm, abyss*; so Syr. ܠܐܫܬܪܐ (e.g. Lk. 16²⁶ for $\chi\acute{\alpha}\sigma\mu\alpha$): hence הִתִּיתִי would seem to mean properly a *yawning gulf*; fig. *engulfing ruin, destruction, or calamity*. So (with various *nuances*) v. 30 30¹³, Ps. 5¹⁰ 38¹³ 52^{4. 9} (but rd. here הוֹנוּ) 55¹² 57² 91³ 94²⁰, Pr. 17⁴ 19¹⁸.

יִשְׂאוּ sc. הַנִּשְׂאִים; as explained on 4¹⁹ = *are lifted up, laid*. [But $\text{\text{E}} \acute{\alpha}\rho\alpha\iota$ may point to a reading יִשָּׂא (to be construed according to G-K. 144^d), which is, perhaps, metrically preferable.]

3. **כִּי עַתָּה**] “for then” (=in that case), as 3¹³ 13¹⁹, Nu. 22²⁹.

לִעֹל (*mil'el*) This would come naturally only from לָעַל , to *swallow up*, which yields no sense: לָעַל , however, means to *speak rashly* (cf. *laghw^{un}*, *rashness* in an oath, Qor. 2²²⁵, *rash*, or *empty word*, 52²³; 23³ = $\beta\alpha\tau\tau\omicron\lambda\omicron\gamma\iota\alpha$ in prayer), and this yields a suitable sense: though לִעֹל *might*, very exceptionally (Ew. 92^e; G-K. 75^m), come from לָעַל , it is better to change the place of the tone and read לִעֹל .

4. **עִמָּדִי**] see, on the idiomatic use, on 9³⁵. Or perhaps (Du.) *with me* is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding around him, hence “with”: cf. $\text{\text{E}} \epsilon\acute{\nu} \tau\hat{\omega} \sigma\acute{\omega}\mu\alpha\tau\acute{\iota} \mu\omicron\upsilon$. In any case, “*within me*” (EV.) is incorrect.

[יַעֲרֻכּוֹנִי] From עָרַךְ, *set in order, array* (sc. מַלְחָמָה), with מַלְחָמָה omitted, as Jg. 20^{30, 33}, 1 S. 4², and the sf. poetically in the accus. (for עָלַי or לְקִרְאָתִי); G-K. 117x; Kō. iii. § 22. So טַי יִסְדָּרֹן לְקַבְלִי, *Υ militant contra me*; the same reading is also presupposed by סִדְרָתִּי (1. סִדְרָתִּי). *Ἐ κεντροῦσέ με* (*Υ stimulant me*) = ? יַעֲרֻכּוֹנִי (30^{3, 17}†), *gnaw me*; so Me. Sgf. Still the ellipse, with the accus. sf. -נִי, is certainly harsh; and Di. (“possibly”), Wr. Bu. Ch. (*JQR* ix. 574), Be. Du. St. יַעֲרֻכּוֹנִי, *undo me*, may well be right. עָכַר (Jos. 6¹⁸ 7²⁵, Jg. 11³⁵, 1 K. 18^{17, 18} al.) is a strong word (Moore on Judg. l.c.), much more than “trouble” (EVV.), to *make turbid* (Arab. ‘akira, *to be turbid*), fig. for *destroy the happiness of, undo*.

5. נָהַק 30⁷ † [also in Ar. and Jewish Aram.].

[גַּעְהָ] 1 S. 6¹³ †; also in Aram.]

עָלַי Poet. for עָלִי: 15 times in Job, and about 25 times elsewhere (*Lex.* 752b).

בְּלִילוֹ 24⁶, Is. 30²⁴ †. Syr. ܠܝܠܐ in the same sense (PS. 535).

6. תַּפְּלָה [תַּפְּלָה] *what is tasteless, insipid*: cf. on תַּפְּלָה, 1²⁷.

מִבְּלִי see on 4²⁰.

בְּרִיר חֲלָמוֹת [בְּרִיר חֲלָמוֹת] *in the slime* (1 S. 21¹⁴ of saliva) *of purslain*; *טַמְטָל* (PS. 1284), *purslain*; called in Ar. *hamqā*, the *foolish* plant, “because exuding mucilage, so that it is likened to the ‘ahmaq (idiot), whose saliva is flowing” (Lane, *Arab. Lex.* 646b; cf. Ges. *Thes.* 480). *ט*¹ בַּחֲלָבֹן בִּיעָתָא וְחֲלָמוֹנָא *ט*² בְּרִירָא דְחֲלָמוֹנָא. According to the Rabbis הַלָּבֹן (or חֲלָבֹן) is the *white* of an egg, and הַלָּמֶן (or חֲלָמֶן) the *yolk* (see Ges. *Thes.* 480; Levy, s.v. הַלָּמֶן); and so they explain חֲלָמוֹת as meaning the *yolk*, and רִיר חֲלָמוֹת as the *slime of the yolk*, i.e. the *white* (hence EVV. “the white of an egg”). But this is very artificial and improbable. *Ἐ ἐν ῥήμασιν κενοῖς* = בְּדִבְרֵי חֲלָמוֹת, “in words of dreams”: so Klo., improbably. Ch. (*EB* iii. 3984) for the whole verse would read, cleverly but needlessly, הָאֶכֶל פָּתִי בְּעָלִי מַלַּח אִם אֶשְׁתָּה מֵרֶגַע חֲלָמוֹת, “shall I eat my morsel with leaves of mallow, or drink broth of purslain?”

7a. [לנגוע] [G-K. 66b;] & παύσασθαι, *i.e.* (Du.) לָרַנֵּעַ or לָרַנֵּעַ (G-K. 539, 511), which Du. adopts, placing the hemistich after 4^c.

7b. As the text stands, "They (*i.e.* such sufferings as these) are like sickness (*st. c.* of רָנִי; Ps. 41⁴ עֵרֶשׁ רָנִי; cf. רִי from רִי) of my food"; *i.e.* they are loathsome to me as if my food were diseased. But הָמָה has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting זְהָמָה (from Wr. (cf. & βρώμωμ, which points to the same consonants), and reading רוֹי for כְּרוֹי: "It *loathes* the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. זְהָיִם is to *be foul*, Pa., in Syriac, to *make foul*; in Heb., c. 33²⁰ (see note), to *declare, treat as* (G-K. 52g), *find, foul* = to *loathe*. [McN. suggests חֲפִי לְחֲמִי] & has βρόμωμ (rd. with 3 MSS βρώμωμ) γὰρ ὁρῶ τὰ στίδα μου ὥσπερ ὁσμὴν λέοντος, whence Me. בְּרִיחַ שֶׁחַל, and Be. (בְּרִיחַ לְבִיא), *like the odour of a lion*, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, *Hieroz.* i. 744). But the comparison cannot be said to be probable. Du., who (*v. supr.*) puts 7^a after 4^c, would read for בְּרוֹי חֲלָמֹן הָמוֹ, which he supposes to be an Aram. gloss on הלָמֹת 6^b, "that means now the yolk of an egg," which was made by the translators of & into לְבִיא לְבִיא. Clever, but precarious and improbable.

8. [תבוא] So 13⁵ 14¹³. & ΣΤΥ ותבוא, as 19²³. On the construction of מִי יתן, *v. further*, G-K. 151b, d; *Lex.* 678b, f.

[ותתקו] & Hu. Me. Du. יְתַתְּקוּ: *v. supr.*

9. [יאל] *be willing, consent*: *v.* Moore, *Judges*, p. 47; *Lex.* 384a.

[וידכאני] G-K. 120d.

[יתר] *i.e.* give his hand full play. Elsewhere of *loosening* the thongs of a yoke, Is. 58⁶, and *setting free* prisoners, Ps. 105²⁰ 146⁷.

10. [עוד] 3 MSS ΣΥ Saad. read עוֹד for עוֹד (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. 119⁶⁰.

[נְחָמָה] so Ps. 119⁶⁰, from נִחַמָה (for נִחָמָה: G-K. 22c;

also 27^q, 29^v; cf. בְּהִלָּה, נִאָּצָה, Neh. 9¹⁸), of the same type as בְּקִשָּׁה, בְּקָרָה, קִלְסָה, and with the *qāmeṣ* retained, even when the tone is carried forward by a sf., as בְּקִשְׁתִּי, Est. 5⁷ al.; עֲנִיתִי, La. 3⁵⁹, cf. in *st. c.* בְּקָרַת, Ezk. 34¹²; פָּרַשְׁתָּ, Est. 4⁷ (G-K. 84^b; more fully, Ols. § 183^b; Kö. ii. 179 f.).

אֶסְלַדָּה †] A very uncertain word. Ἐκ εἴη δέ μου πόλις (עיר) τάφος, ἐφ' ἧς ἐπὶ τειχέων (חָל) ἡ ἀλλόμην ἐπ' αὐτῆς οὐ φείσομαι (אחמל); שׁ (shall be perfected in strength!); אֲבוֹעַ (would *rejoice, exult*; elsewhere for גִּיל, Zec. 9⁹; רֵן, Ps. 51¹⁶; עָלוּ, Hab. 3¹⁸, Ps. 60⁸ 149⁵); Ὡ ut *affligens* me dolore non parcat. *Exult* would suit the context; and two methods have been adopted for extracting this meaning from שׁ. (1) It has been derived from عِلْد, “hart sein, hart auftreten, *pedibus pulsavit terram equus*” (Schultens *ap. Ges.*, De. Di. Bu. Du.). But this etym. is extremely questionable: for (1) שׁ does not correspond to Arab. م; and (2) the sense *pulsavit terram* is derived and secondary, as Lane (1716) shows: the √ means to be *hard and smooth*, as of land producing no herbage, *hard* in the sense of niggardly, also (among various other meanings), of a beast, to *beat* the ground with its forefeet in running: and the adj. *ṣald* is *hard and smooth*, of a stone, the ground, a hoof, etc., and *hardy, strong, enduring*, of a horse or camel. A word with these senses is not at all likely to have come to denote *to spring, leap, or exult*. (2) It has been connected with NH. סָלַד, which means to *draw back* (intrans. = נִמְשַׁךְ לְאַחֲרָיו), as *Shabb.* 40^b, of the hand *drawing back* from the heat of the fire, *Maksh.* 5⁹, of a viscid liquid (see Surenh. *Mishna, ad loc.*: vi. 443). Levy, in *NHWB*, iii. 531, is influenced, partly by the assumed meaning of סָלַד here, and partly by the Arab. *ṣalada*, to which (going far beyond either Freytag or Lane) he attributes the sense *in die Höhe steigen, springen* (see Fleischer's correction, *ib.* 724^a), so as to give סָלַד the root-meaning of *spring up or leap*; but this is not at all implied in the passage quoted, and in other respects rests upon most inconclusive grounds. The case is one of those in which conjectural emendation is wiser than “conjectural translation” (see on this Gray, *Isaiah*, i. p. x, with the references); and וְאֶעֱלֶיהָ, or (as Jb. 20¹⁸ 39¹³)

ואעלס, *I would exult* (cf. $\mathfrak{T}$, above), is not a too violent emendation of אסלרה to be reasonably adopted (so, as I afterwards discovered, Gr.).

בחיילה לא יחמל] 26 MSS, $\mathfrak{T}$, Be. ולא יחמל: so 16¹⁸ 27²², but after another vb. with the same subject. חילה (the prepositive *tifha* not marking the tone) may be either *mil'el*, and so = חיל by G-K. 90f, "in the anguish that spareth not" (Hi.; so Du., but reading the normal חיל), or *milra'*, a fem. form of חיל (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331c, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) that יחמל has always elsewhere a *personal* subject.

12. נחויש] an adj., only here. *Vid.* the next note.

13. האם] Elsewhere only Nu. 17²⁸ תִּמְנָנוּ לָנוּעַ, *i.e.* apparently, "Shall we ever have finished dying?" (Dr. 19. 2; *Lex.* 50b). אם in a question is *Num P* and always expects the answer *No*: EVV. *Is it not* . . . ? which the sense requires, is consequently an impossible rendering. The text must thus be at fault. $\mathfrak{S}$ אֵלֶּיךָ, $\mathfrak{U}$ Ecce, non est . . ., which point to הנה אין (Be.; Bu. alt.): Du., merely dividing the words differently הֵא מֵאֵין, *Behold* (Gn. 47²³, Ezk. 16⁴³ † common in Aram., as הֵא, *of nought* (Is. 41²⁴) *is my help within me*; but the rarity of הֵא in Heb. renders this uncertain. Gr., very plausibly, for האם: נחויש; נחוישה being a *subst.*, 28² al., and G-K. 141d). Hi. Bu. (text) take אם as *if*, assuming an aposiopesis: "Am (I to wait), if . . . ?" *i.e.* "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

עזרת] Be. Bu. עֲזָרְתָּה (Ps. 44²⁷; G-K. 90g).

תושייה] *Vid.* on 5¹². $\mathfrak{C}$ σωτηρία, $\mathfrak{S}$ תושייה; but, though השועה would be suitable, it is doubtful if these renderings presuppose it (*v.* p. 31).

14. Hard and uncertain. מִסָּמָּ † adj. from מָסַם, of the same form as מָסַם (Stade, § 193b, 3), lit. *one melting away*, *i.e.* failing, collapsing, despairing; cf. the $\sqrt{\text{}}$ in Nif. נָמַס, often of the heart, to *give way*, *lose courage*: perhaps indeed (Bu.) לְנָמַס should be read. $\mathfrak{M}$ would naturally mean: "Kindness belongeth (is

due) to him that is in despair, and that forsaketh the fear of the Almighty" (עֹזֵב . . . continuing לָמַס; cf. Is. 5²³ 46⁶ etc.: G-K. 116x; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what מִן expresses, as Bu. virtually admits, when he says that נָם (for כִּי), or וְהוּא, for ! would be more distinct: and *else might he* (RVm.) gives ! an impossible sense. שִׁי for לָמַס have יָחַל, Qui tollit (= מִנֵּעַ; Be. הִפִּיֵּשׁ, *He that removeth* (מִשׁ, trans., as Zec. 3⁹),—palæographically easier, but not expressing the right idea), and וִירָאָה for וִירָאָה (U also has דִּמְנַע for לָמַס), i.e. "He that withholdeth kindness from his friend, forsaketh the fear of the Almighty"; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand חֶסֶד in its Aram. sense of *shame, reproach* (Lv. 20¹⁷, Pr. 14³⁴ †; חֶסֶד Pr. 25¹⁰ †): "If reproach come to one in despair from his friend, he will forsake the fear of the Almighty": but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152–155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: "Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty." This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to מִן, acquiesce in the reading of שִׁי.

15. כְּאֶפֶסֶק נַחֲלִים יַעֲבֹרוּ Du. כְּאֶפֶסֶקִים, omitting נַחֲלִים as an error due to נַחֲל in א, and as not in U. But U has (after בְּנוֹ) ὥςπερ χειμάρρους ἐκλείπων (אֶפֶס for כְּאֶפֶס, Be.; Is. 29²⁰ U), ἢ ὥςπερ κύμα (A S κύματα = כְּנִלִּים, Be.) παρήλθόν με, and found therefore letters representing נַחֲלִים. Bu. conj. כְּאֶפֶסֶקִי כִּים (Ps. 42², Jl. 1²⁰, Ca. 5¹²), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in מִן is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

יַעֲבֹרוּ] *pass away* (as 11¹⁶ 30¹⁵), Hr. De. Da. Hi. Bu.;

overflow (as Is. 8⁷), Di. Du.; the former is the better parallel to ^a.

16. [מני] poet. for מן : 19 times in Job and 13 times elsewhere (+ מני, Is. 30^{11, 11} †).

17. [בַּעַת] *st. c.*, before the foll. rel. clause (G-K. 130^d, 155^l: cf. Dt. 32³⁶).

[יזרבו] Pu. from זרב, apparently a by-form of צרב, Ezk. 21³ † (צרב, Pr. 16²⁷ †; צרבת, Lv. 13^{23, 28} †): cf. עלץ and זעק and עלץ and עלז. RVm. *shrink* connects it with Syr. وَزَن, to *press close, compress, compressit; coarctavit*, so some older scholars, as J. D. Mich., Eichhorn, Umbreit, Friedr. Delitzsch, *Prolegg.* 36 f., and in his transl. (1902) ("bedrängt").

[בַּחמוֹ] "when it is hot," as אור, "it becomes light," 1 S 29¹⁰; ולא יהם לוֹ, 1 K. 1¹ (G-K. 144^c, cf. *b*); but there is no other case of the "it" being represented by an explicit pron., and Bu. may be right in condemning it as a "Germanism," and in reading בָּחֶם וְנִדְעֻבו (constr. as Gn. 31⁸, Ex. 1¹⁹, of reiteration in past or present time, and often of an occurrence in the future, as Gn. 3⁵, Ex. 16⁸; Dr. 123^β; G-K. 11200). Be. in v^a בַּעַת שָׁרֵב (Is. 35⁷ 49¹⁰ †) וְנִצְמָתוֹ.

[נִצְמָתוֹ] the *Nif.*, as 23¹⁷ †. The verb is poet. for *bring to an end, cut off completely*, e.g. Ps. 18⁴¹ וּמִשְׁנֵאֵי אֲצִמִּיתֶם, 101^{6, 8}. Cf. צְמִיתוֹת, Lv. 25^{23, 30} †, of the *complete cutting off* (permanent alienation) of land.

18. [יִלְפְּתוּ אֶרְחוֹת דְּרָכָם] לפת (Jg. 16²⁹ (to *wring round*), Ru. 3⁸ †) = Arab. *lafata*, to *twist or wring, to turn aside, or divert*, from anything (Lane, 2665); hence ~~the~~ the paths of their (the wadys') way *twist*, or *wind themselves about* (so De. Da. Hi. Bu.). Ew. Ol. Di. Sgf. Du. אֶרְחוֹת דְּרָכָם (or יִלְפְּתוּ), *caravans* (אֶרְחָה, a *travelling company*, v.¹⁹ (rd. אֶרְחוֹת), Gn. 37²⁵, Is. 21¹³ †: the fem. by G-K. 1225) *twist aside, divert*, their course.

[יִעָלוּ בַתָּה] for עלה in the sense of *go up and disappear*, cf. Ex. 16¹⁴ (of *dew*), Is. 5²⁴ וּפָרַחם כִּאֲבֵק יַעֲלֶה, Ps. 102²⁵ (Hif.) אֶל-חֲעֲלֵנִי.

19. [אֶרְחוֹת] rd. אֶרְחוֹת; see on v.¹⁸.

[הַלִּיכוֹת] elsewhere = *going(s)*: Ps. 68²⁵, Pr. 31²⁷, Nah. 2⁶, Hab. 3⁶ †.

נקוו למו] either *waited for them* (3⁹: so Di. Du. Bu.); or *waited fondly* (Ew. Schl. Hi. De. in note), ל being the reflexive ל (as 12¹¹ etc.: *Lex.* 516a; G-K. 119s) indicating how they *satisfied themselves* with the hope, *fed themselves* upon it. Hi. "Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten."

20. בטח] rd. בטחו: there are many such cases of a ו being accidentally omitted, or added, by error: cf. on 1 S. 9⁴ 12⁶ 13¹⁹ 15¹⁶; G-K. 145u.

עדיה] the fem. sf., if correct, will refer to נחלים construed collectively as a fem. (G-K. 135p, cf. 145k): but this is hardly natural; and prob. עדיהם should be read.

21. כי עתה הייתם לו] לו is the Western reading; the Or. reading is לא with Qrê לו (Baer, 37, 56): פלא היותו לא, Saad. follow Or.; אש express לו. (a) לו can only be rendered "now are ye become *that*" (viz. a deceptive נחל); but this is forced and improbable; Gr. expresses this sense better by the conjecture למו דמייהם, *are ye like* (Is. 1⁹ al.) *unto them*? (b) לא is adopted by Schl. De. Hi. "now are ye become *nothing*": cf. בלה חשיבין (= בלא), Dn. 4³² (where, however, it is better to construe "are as *men not accounted of*": v. Bevan), and לאל, c. 24²⁵. But this meaning for לא is against all analogy: 1 K. 3²¹, Is. 15⁶, Jer. 5¹², Ezk. 21³²⁻¹⁸, Pr. 19⁷, cited by De., do not support it; nor does Kön. ii. 236 f. succeed in showing it to be probable. And אש is not (as often quoted) היותו בלא (as though בלא were = "as *nothing*"), but ארום כדון היותו בלא "Ye are now become, *as if you had not been*" (cf. Ob. 16 והיו כלוא היו). This sense would be properly expressed by (c) לאין (cf. Is. 40¹⁷ נגדו לאין, 23 הנותן רוני לאין); so Bö. Di., though לו לאין would be more pointed. It is best (d), adopting לו from אש, and בן for כי from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. "So are ye now become *unto me*": you are as useless to me now as the dried up wady is to those who expected refreshment from it.

תראו] Some MSS and edd., including even Baer (p. 37), תירא, *ye fear*—a scribal error (De.), producing an intolerable tautology with ותירא.

חַתְּתָהּ] elsewhere we have חַת (41²⁵), חַתָּה (Gn. 35⁵), and חַתִּית (Ezk. †).

22. [הֵכִי] Is it that . . . ? כִּי adds force and distinctness to the question which follows: so 2 S. 9¹, Gn. 27³⁶ 29¹⁵ †. Cf. כִּי אָמַנְתָּ, etc.: *v. Lex.* 472a.

[פָּחַקְתָּם] as Pr. 5¹⁰. חִיל is more common in this application.

[שָׁחַדוּ] G-K. 64a.

24. הָבֵן לְחַלּוֹ אֶת הַמְּרָאָה, sq. ל, as Dn. 8¹⁶, הָבֵן לְחַלּוֹ אֶת הַמְּרָאָה, sq. ל, as Dn. 8¹⁶, absol. Dn. 11³³, 2 Ch. 35³. Cf. on 5².

25. [נִמְרָצוּ] The נִמְרָצוּ occurs in Heb. only here, 16³ חָבַל נִמְרָצוּ, Mic. 2¹⁰ קָלְלָה נִמְרָצָה, 1 K. 2⁸ אוּמָה יִמְרָצֶה כִּי תִעָנֶה. So far as the letters go, it might be connected with either (1) מִרְצָה, to *press with the fingers* (Freyt.), or (2) מִרְצָה, to *be sick* (= Aram. מִרְצָה, מִרְצָה). From (1) no sense suitable here can be obtained. The sense *made sick* = *severe*, would suit 1 K. 2⁸, Mic. 2¹⁰ (cf. מִרְצָה נִחַלָּה, a stroke *made sick* = *severe*); but *severe* would be entirely out of place here. EVV. “forcible” (De. Bu. *eindringlich*) is derived from I.E. חִזְקִי, Qi. (Book of Roots, s.v.) חִזְקִי וְחִזְקָה: the meaning *strong* (חִזְקָה, חִזְקָה) suits (superficially), 1 K. 2⁸ (AVm. “Heb. *strong*”), Mic. 2¹⁰, and therefore it suits this verse; “strong” words are, of course, “forcible” words (see another instance of the same Rabb. method of argument on 28¹⁸). But “strong” has no philol. basis; and De. explains “eindringlich” only by very questionable etym. combinations and assumptions. Ges. *Thes.* “*acria, i.e. valida victricia verba*”; but this rests on the assumption of Cocceius and Simonis that מִרְצָה (properly *acer fuit*, and then *vehemens fuit*) is a metathesis of מִרְצָה, to *be sour, acid*; Di.’s *gereizt* (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and “irritating” (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the מִרְצָה. Recourse must therefore be had to emendation; and נִמְלָצוּ, “How *smooth* (pleasant) . . .” (Ps. 119¹⁰³), may be safely adopted (cf. מִרְצָה). So, only attaching this sense to נִמְרָצוּ, Rashi, Schult. Ew. (a harder pronunciation for

(נמלצו), Hrzs. Schl.; but it is better to *read* נמלצו (so Gr. Du. Che.).

26. [להוכיח] G-K. 65f, 69v.

[לרוח] To obtain parallelism Be.^T suggests substituting for לרוח an inf. parallel to להוכיח in v.^{26a}—לִיפֹר or לִרְדֹּף (cf. Pr. 19⁷) rather than לָרִיחַ (= להריח). McN. suggests לריב (followed by acc. of obj. as in 10², Is. 27⁸).]

27a. [תפילו] הפיל for הפיל נזל has the support of 1 S. 14⁴²; but Ἐ ἐπιπύπτετε, ὕ irruitis, Saad.; and so Bi. Be. Du. תפלו, “Will ye even *fall upon* the fatherless?” Bi. Gr. Du. would further read על תום (or עלִי תום) for על יתום, “Will ye even fall upon the *blameless one* (i.e. myself: יו)?” but על יתום implies the more caustic reproach.

27b. [תכרו על] כרה is to *buy* (Dt. 2⁶, Hos. 3²); to *buy over* may be thought a singular expression for *make a bargain over, make merchandise of*; but it is supported by 40³⁰ יכרו עליו חֲבָרִים יַחְצוּהוּ בֵּין כְּנַעֲנִים. Ἐ ἐνάλλεσθε, whence Me. Bi.² Be., following Schult., תִּכְרוּ from תָּכַר = Arab. *karra*, of a warrior, to *turn back* against (على), of a horse or horseman, to *wheel about, and return* to the fight, of night or day, to *return* (Lane, 2600c), in Pilp. 2 S. 6^{14.16} to *turn about repeatedly, dance* (of David); i.e. “and will you *rush* (better, *turn round*) upon your friend?” But תִּכְרוּ is very precarious, and in view of 40³⁰ there is no sufficient reason for deserting מל. Besides, both תפלו and תִּכְרוּ seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not “fallen upon” Job with the violence which these expressions would imply.

28. [הואילו פנו] ἀσυνδέτως: G-K. 120g. In v.⁹ with 1: G-K. 120d.

29. [ושבי, Kt.] rd., of course, with Qrē שְׁבִי.

30. [בלשוני] either *in* my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or *on* my tongue (Ps. 139⁴), referring directly to the words spoken. For הוֹחַ § expresses אֱמֶת, *truth*.

CHAPTER VII.

1. עַל Qrê עַלִּי , in better agreement with the usage of Job before a tone-syll., as 6^5 8^9 9^{26} 15^{27} 20^4 al. (Bu.).

2. כַּעֲבָר Hi. De. Bu.: *as* (those of) *a servant*, etc., carrying on כִּימִי שְׂכִיר , and with a full stop at the end of ². This is possible (Ps. 18³⁴); but כַּעֲבָר forms an awkward continuation of כִּימִי שְׂכִיר .

יִשְׁאַף יִקְרָה rel. clauses, defining the *tertium comparationis* (Dr. 34; *Lex.* 454a). For שֶׁאֵף , lit. *pant*, see on 5⁵.

פָּעֵל פָּעֵלָה , *wages*, as Jer. 22¹³; פָּעֵלָה is more usual, Lv. 19¹⁸, Is. 40¹⁰ 49⁴ al.

3. לִי *for myself*, marking the completeness of the possession. There is prob. no exact parallel; but cf. *Lex.* 516a.

מָנָה in *Pi.* is in Heb. only poet. or late (Ps. 61⁸, Jon. 2¹ 4⁶. 7. 8, 1 Ch. 9²⁹, Dn. 1⁵. 10. 11 †): it is common in Aram. (Dn. 2²⁴. 49 3¹², Ezr. 7²⁵; and often in Tgg. and Syr.). In מָנָה the implicit subj. is הַמַּמְנִים ; see on 4¹⁹. This use of the indefinite 3rd pl. to express what we should denote by the passive ("nights of misery *are appointed* unto me") occurs elsewhere in Heb. (G-K. 144f, g), but it is particularly frequent in Aramaic and NH.: e.g. Dn. 4¹³ $\text{לִבְבָהּ מִן אֲנוּשָׁא יִשְׁנֹן}$, 22. 23. 29 5²⁰, in the ptc. 3⁴ 4²². 28 ($\text{לִבְּהָ אֲמָרִין נְבוּכַדְנֶצַּר}$), 29 etc. (Kautzsch, *Gramm. des Bibl. Aram.* § 76e, 96c); *Pirkê Abhoth*, 2¹⁶ 3⁵ 4⁴ (כל הַמַּחֲלִיל שֵׁם שָׁמַיִם בְּפִתְחֵי נְפָרְעִין מִמֶּנּוּ בְּגִלּוֹי): cf. in NT. Mt. 7¹⁶, Mk. 10¹³, Lk. 12²⁰ $\text{τὰυτὰ ἡδὲ νῦν εἰς τὴν ψυχὴν σου ἀπαιτοῦσιν αὐτὸ σοῦ}$, 14³⁵, Jn. 15⁶ 20².

4. For the type of hypothetical see Dr. 138i, a, G-K. 112gg; and cf. v. 13f. 10¹⁴ 21⁶, Gn. 43⁹. וְאָמַרְתִּי (with ! consec.) introduces the apodosis in a freq. sense. וְאָמַרְתִּי for וְאָמַרְתִּי , on account of the *rebhi'a*: Dr. 104 (cf. Ps. 28¹). וְשִׁבְעַתִּי should be וְשִׁבְעַתִּי (*ib.* 110. 2, *Obs.*).

[מִדָּר] for the 7 see G-K. 52^l. The verb in Heb. means to *measure* (Ps. 60⁸ al.); Arab. *madda* is to *extend, stretch out, prolong* (Lane, 2695 f.): cf. הִתְמַדֵּד, 1 K. 17²¹, and מִדָּה, *extension, large size*, in אֲנִישֵׁי מִדָּה, Is. 45¹⁴ etc.; and מִדָּר, if correct, must have this sense here. [Moreover, מִדָּר requires עֶרֶב to bear the meaning of *לילה, night*, for which Pr. 7⁹ gives but a precarious support. In עֶרֶב receives its normal meaning, *evening*, or, strictly, the time of, or beginning with, (sun-)setting.] עֶרֶב has ἐὰν κοιμηθῶ, λέγω Πότε ἡμέρα; ὡς δ' αὖ ἀναστῶ, πάλιν Πότε ἐσπέρα; whence Du. ואם שכנתי ואמרתי מתי יום ואקום: ואם קמתי: אם שכנתי ואמרתי מתי יום ואקום: “If I lie down, I say, ‘When (will it be) day, that I may arise?’ And if I arise (I say), ‘When (will it be) even?’” etc. נֶשֶׁף in מִדָּר, of the *morning* twilight, as 3⁹; in the emended text, of the *evening* twilight, as 24¹⁵. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to עֶרֶב and מִדָּר if מִדָּר be retained. Read מִדָּר for מִדָּר and render:

When I lie down, I say, When shall I arise?

And as often as evening (comes), I am sated with
tossings till (morning) twilight.

The rhythm is 4 : 4, an occasional though rare variant on the normal 3 : 3; see, e.g., 3⁸ 15²⁰.]

5. גִּישׁ Qrê גִּישׁ †; in NH. a *lump* or *clod*, as גִּישׁ עֶפֶר, *lump of ash*, (see *NHWB*).

[רָגַע †] to *become hard*, as in Eth. (Di. *Lex.* 317), e.g. for קָפַא, Ex. 15⁸, Jb. 10¹⁰, and the ptcp. *regû* = τετυρωμένος, Ps. 67¹⁶; παγελς, Wisd. 7².

[וַיִּמָּאס] a “metaplastic” form of מָאָס, or, better, a mispointed וַיִּמָּאס, for וַיִּמָּאס (G-K. 23^g), in pause for וַיִּמָּאס, from מָאָס, to *liquefy, melt* (Ex. 16²¹, Ps. 68⁸ al.). So Ps 58⁸ וַיִּמָּאסוּ כִּמוֹ מַיִם (rd. וַיִּמָּאסוּ). \$ here מִמָּאָס, אִתְמַסִּי.

6. אֶרֶב a *weaving apparatus*, in Jg. 16¹⁴ the *loom*, here the part of the apparatus which moves to and fro, the *shuttle*. מִאֶרֶב might have been expected (cf. Bu.); but קָלַע, *sling*, is a word of the same form denoting the instrument.

7. תִּשׁוּבָה לִרְאוּת G-K. 114ⁿ n.: cf. Dt. 30⁹, 1 K. 13¹⁷.

8. [תשורני שור] 10 times in Job, Nu. 23⁹ 24¹⁷, Jer. 5²⁶, Ca. 4⁸, Hos. 13⁷ 14⁹ †; and in שוררים, (insidious) *eyers*, in the Psalms.

9. [The form of sentence (without באשר in 9^a) is rare: cf. *Lex.* 486b, 2d.]

[ויילד] G-K. 29q, 69p.

11. [אשיח] The primary idea of שיח is to *muse* or *talk* (Ps. 77⁷ (6). 13 (12) 104⁸⁴ 119²³. 27. 48 105², Pr. 6²²; and so שיחה is *musings*, Ps. 119⁹⁷. 99: cf. Jb. 15⁴); but both these words and the subst. שיח often express the idea of *plaintive* musing or talking, *complain*, *complaint*, as 1 S. 1¹⁶, and esp. in Job and the Pss., as here, v. 13 9²⁷ 10¹ 21⁴ 23², Ps. 55³ (2). 18 (17) 64² (1) 77⁴ (3) 142³ (2).

13. [ישא בשיחי] to bear *in*, *i.e.* share in bearing (*Lex.* 88b; G-K. 119m).

14. [והתתני] see on v.⁴.

[תבעתני] G-K. 6od.

15. [מעצמותי] rd. with Reiske, Me. Di. ("anmuthend"), Sgf. Bu. Du. al. מַעֲצוֹתַי: *v. supr.*

16. [מאסתי] Me. Sgf. Du. carry back into 15^b, rendering "Death I despise in comparison to (Du. because of) my pains." But מאס, to *reject* (e.g. Saul as king, 1 S. 15²³. 26), in so far as it means to "despise," is to despise so as to *reject*, not to despise while *accepting*. The ellipse of חי (9²¹ אמאס חי) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4 : 4 rhythm of which a few examples occur (see v.⁴ n.). The "sechser" (2 : 2 : 2), left if מאסתי is transferred to v.¹⁵, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived מאסתי from מסס (cf. on v.⁵); but this is not possible: Bi. obtained the same sense legitimately by emending to מַפֹּתִי, *I melt* (waste) *away*: cf. *U desperavi*.

17-18. [התפקדני] must express a *fact*, not a contemplated possibility; hence it must either (as Dr. 39δ, 114β), if 17 be rendered (as EVV.) "that thou *shouldst* . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, 17 is to be rendered, "What is man, that thou *magnifest* him (as a fact) . . ., and visitest,"

etc. The rend. of EVV., if exact, would require וְסִקְרָתִי for וְהַסְקֵרְנוּ (or וְלִבְקֵרִים תַּסְקֵרְנוּ); see Gn. 37²⁸. So Ps. 50¹⁶ is not "What is it to thee to declare my statutes, and that thou (AV.) *shouldst take* (וְהִשָּׂא) my covenant upon my mouth?" but, "And that thou (RV.) *hast taken* my covenant upon thy mouth?" (On cases of . . . מִה בִּי see *Lex.* פִּי, 1 f.).

19. כַּבְמָה] See *Lex.* 553b (4 c). Here = *how long?* as Ps. 35¹⁷. There is no reason to correct to עַר מָה, or proof that *CSH* read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G-K. 159h; and cf. 4²¹.

לְמָה] so (*mi'el*) only here (*Lex.* 554a).

וְנִאְהִיָּה] so *that* . . . this is an accommodation to English idiom: we cannot, after a word like *why*, change the person, as Heb. can, and say, "Why hast thou . . ., and I am," etc.? Cf. similar cases in Gn. 31²⁷, Jer. 20¹⁷.

עָלַי] *℣* and 2 MSS have עָלַי, *upon thee*; and this, according to the Jews, was the original reading, *℣℣* being one of the 18 *tikkunê sopherim*, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, *Introd. to Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.; or, more briefly, Dr. on 2 S. 20¹). It is preferred by Me. De. Gr. Sgf. Bi. Buhl, Be. Du. But, as Bu. remarks, *upon thee* would form an anti-climax on the preceding line, whereas *upon myself* follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "butt" for מִשָּׂא ("burden"); and Be. by altering מִשָּׂא into מִטָּרָה, "butt" (16¹²).

21. תִּשָּׂא] *℣* expresses תִּשָּׂא (תִּשָּׂה), *forget* (11⁶); so Me. Wr אֲשׁוּב] *℣* Klo. אֲשׁוּב.

CHAPTER VIII.

2. [אָן] 1 S. 10⁴, 2 K. 5²⁵ Kt. : usually אָנה.

[מָלַל] (Aram.) the verb cognate with מָלַח (4⁴ n.).

[רוּחַ] masc. as 4¹⁵ (n.).]

[כָּבִיר] only in Jb. (15¹⁰ 31²⁵ 34^{17.24} 36⁵) and Is. (16¹⁴ 17¹² 28²) †; cf. the vb. הכביר, Jb. 35¹⁸ 36³¹ †, Arab. *kabîr*, Syr. ܕܒܝܪ (rare) : the vb. is Arab. Eth. and Syr.

3. [יַעֲוֶה] properly to *make crooked*: see Qoh. 7¹⁸. The repetition of the same word is emphatic; but ע in * ἀδικήσει [never = עוֹשׁ; but cf. Am. 8⁵, where לעוֹשׁ = ποιῆσαι . . . ἄδικον], in ^b ταραξεί [= עוֹשׁ in 19⁶ 34¹²: cf. also 34¹⁰, La. 3⁵⁹]: and so Be. יַעֲוֶה (cf. 33²⁷ יַעֲוֶה יְיָ or יַעֲוֶה (Mic. 3⁹) in either ^a or ^b; Du. in ^b יַעֲוֶה (La. 3⁹). [In view of ע, the repetition here in פ is improbable: cf. G. B. Gray, *Forms of Hebrew Poetry*, 254, n. 3, 295 f.]

4. [וַיִּשְׁלַחם] *sent them away, let them go* = give over, as Ps. 81¹³. The introd. of the apod. by ו [cf. ע ἀπέστειλεν] is unusual; but cf. 1 S. 15²³ (after יען), Ps. 59¹⁶, c. 36⁹ (Dr. 127γ). Du., reading in ⁵ with ע ואתה for אם אתה, escapes this difficulty: "If thy sons have sinned against thee, *and* he have delivered them into the hand of their transgression, then (1 K. 8^{32.34.36.39}; Dr. 124) do *thou* seek," etc.

5. [תִּשְׁחַר אֵל אֵל] elsewhere sq. accus. : שִׁחַר אֵל may be said on the analogy of דִּרֵשׁ אֵל, 5⁸ al. (Be.).

6. [וְנֵךְ] 11⁴ 16¹⁷ 33⁹, Pr. 16² 20¹¹ 21⁸: of *pure* oil, Ex. 27²⁰ = Lv. 24²; of *pure* frankincense, Ex. 30³⁴, Lv. 24⁷ †. Cf. וְנֵךְ, 15¹⁵ 25⁵; וְנֵכָה, 15¹⁴ 25⁴.

[כִּי עָתָה] *indeed then* (Dr. 144; *Lex.* 472b; G-K. 159ee); cf. Gn. 31⁴² 43¹⁰.

כִּי עֵתָה יַעֲרִיר עֲלֶיךָ [δεήσεως ἐπακούσεται σου, *i.e.* (Bi. Be.) יַעֲנֶנָּה תַּפְלֹחַךְ, or Be. (alt.): יַעֲרִירֶלְךָ (Gn. 25²¹).

עֲלֶיךָ] *on thy behalf*: Lex. 754a (c).—In order to reduce the triplet to a couplet, Bi.² Be.^T excise v.^{6a}, and Me. Sgf. Du. Be.^K v.^{6b} [absent from one MS ^{Ken.}], as a gloss.

נָוֶה צָדִיק for נָוֶה see on 5³. The *fem.* only here and Zeph. 2⁶ נָוֶה; rd. prob. each time נָוֶה. Cf. Jer. 31²³ נָוֶה צָדִיק (of the future, ideal Jerusalem).

7. מַצְעָר [a *subst.*: G-K. 141c, *d*; Dr. 189. 2.

יִשְׁגָּה v.¹¹, Ps. 73¹² 92¹³ †; הַשְׁנִיָּא, 12²³ 36²⁴ †; שְׁנִיָּא (*adj.*), 36²⁶ 37²³ (as [in Aram. of] Dn. 2^{6.12} and oft.) †. As Aram. shows, שְׁנִיָּא (not שְׁנָה) is the correct orthography. The Aramaic equivalent of the Heb. רָבָה. The masc. after אַחֲרֵיהֶם is irregular; and Ol. De. Bi. Du. יִשְׁנֶה, *shall make great*. This, however, injures the parallelism (Di. Bu.); and a good many cases of the irregularity occur—*e.g.* Ex. 12⁴⁹, Jg. 13⁵, and esp. Pr. 2¹⁰ 12²⁵ 29²⁵; G-K. 145u; Kö. iii. 345d (assimilation to וְהָיָה, Kö. 251z, is not probable). Be. יִשְׁנֶה or, after ἄμύθητα, שְׁנִיָּא; but, if a change is needed, תִּשְׁנֶה would be the natural one to make.

8. שְׂאֵל ל' 2 K. 8⁶.

רִישׁוֹן cf. G-K. 23e.

כִּוּוֹן *sc.* לִבּוֹ: cf. שָׁם לִבּוֹ, שָׁם לִבּוֹ, and שָׁם with ellipse of לִב, 4²⁰ al. (see note). לִב, בּוֹנוֹ, however, never occurs, though, as בּוֹנוֹ means to *fix* (a throne, a land, the moon, a city, a bowstring), there seems no reason why it should not occur; and הִכִּין לִב, to *direct, apply* the heart, though frequent, never occurs without לִב (Jg. 12⁶ is dub.: see Moore). Hence it is quite possible that כִּוּוֹן (Dt. 32¹⁰ †) should be read (Ol. Sgf. Di. Du.): Bu.'s objection that only כִּוֵּן and הִתְבּוֹנוֹן occur elsewhere in Job is hardly decisive against it.

חֲקָר] concrete, *what has been sought out*: cf. 11⁷.

אֲבוֹתָם] *their fathers*, viz. those belonging to the successive generations implied in דּוֹר (Di.). But ἄβ, Lag. Sgf. Du. Be. אָבוֹת *the fathers*, parallel to דּוֹר רִישׁוֹן. But (Bu.), if a change is thought necessary, אֲבוֹתֵינוּ would be better than אָבוֹת.

9. תַּמּוּל constr. as שְׁלוֹם, 5²⁴; וְאָתָּה מָרוֹם, Ps. 92⁹, Dn. 9²⁸

(Dr. 189. 2; G-K. 141c, *a*). Ol. Lag. Sgf. Du. St. מִתְמַל (but מִתְמַלִּי is no evidence of this reading, the מן being in Aram. necessary for the sense, just as “of yesterday” is in English).

10. [יֹאמְרוּ לךְ] rd. with 14 MSS (ⲓⲁⲙⲣⲟ). The words are, however, rather flat after יִרְדֵּךְ: hence Di. supposes them to be a gloss; and Be., after ⲓⲁ, would read לְךָ יִרְדֵּךְ (cf. 11⁶).

11. נִגְאָה, in Heb. only 10¹⁶, Ex. 15^{1. 21} (כִּי נִגְאָה נֶאֱחָה), Ezk. 47⁵ † (of waters rising); נֶאֱחָה, Ps. 46⁴ of the *rising* of the sea; נִגְאָה of a *rising mass*, or *column*, of smoke, Is. 9¹⁷; of the *swelling* of the sea, Ps. 89¹⁰; cf. נֶאֱחָה גִּילָךְ, Jb. 38¹¹; but the derivv. have usually the collat. idea of *majesty*, or *pride*: in Aram. also אֲחֻנְיָ, is to *show oneself exalted*, or *proud*. Hence the word is more than merely “grow up” (EVV.), it is to *rise up loftily* or *proudly*.

בלֹא Lex. 520a.

ישגה Bi. Be. אם ישגה, perhaps rightly [cf. ⲓⲥⲁ].

אֲחָרִי as if from *ahw*, like אֲחָרִי from *ahw* (G-K. 93x).

בלִי מִים Dr. 164. So בִּלִּי לְבוֹשׁ, 24¹⁰; Is. 47¹.

12. [עֹדְנִי בְּאֵבֶר . . . וְלִפְנֵי רֹגִי] constr. as 1^{18. 19} (Dr. 169). Nu. 11³³ is an exact parallel: הַבָּשָׂר עֹדְנִי בֵּין שְׁנֵיהֶם טָרֵם יִכְרֹת וְאֶפֶס חֲרָה בָהֶם (cf. Ps. 78^{30. 31}).

לֹא יִקְטֹף a circ. clause: Dr. 34 *end*, 162; G-K. 156f; cf. Lv. 1¹⁷, Ps. 26¹. The emendation (Be.) בְּאַבְלֵי יִקְטֹף is unnecessary: אֲבֵל, *greenness*, is also a word not known to Hebrew.

13a. Cf. Pr. 1¹⁹ בָּצַע בָּצַע כָּל אַרְחוֹת; but there also ⲓⲁ yields a better sense. With ⲓⲁ τὰ ἑσχατα, cf. Sir. 2³ ἐπὶ ἑσχατάων σου, obviously = באַחֲרִית. אַחֲרִית may denote either the latter part (v.⁷), or the actual close, of life, according to the context.

14. [† יִקְרַע] if correct, from *קטם = Ar. *kaṭṭa*, to *cut across* (e.g. a strap or a thong) so as to *sever* (Lane, 2539): in this case, however, we should vocalize יִקַּט. The parallel בֵּית עֲכָבִישׁ suggests, however, a noun here, rather than a vb.; and Saad. has for יִקַּט, حبل الشمس, *sun-cords*, i.e. *gossamer* (cf. Germ. *Sommerfäden*, summer-threads = *gossamer*): hence Be. Du.

קורים, *threads*, Is. 59⁵ קורי עכביש יארנו ⁶ קורי יהיו לבגד ⁶ קורים, standing alone (without “of a spider”), would denote specifically a *spider’s* threads: still, even if it did not do this, the following בית עכביש might suffice to suggest that meaning here. Be. (alt.) קיים, or קיים, is a needless Aramaism (Is. 59⁵ קין ⁶ קיין [all in Levy]; cf. קוואה, a *spinner* or *weaver*, *Shabb.* 113a; קוֹנֵה שֶׁטֶף (Jb. 7⁶ for קוֹנֵה), “a thrum of *threads*,” PS. 650, cf. 3510),—unless, indeed, קור, קוריהם, קורי are to be read in Is. 59^{5. 6} for קורי having no Heb. etymology, and not a satisfactory Arabic one, for *kawr* is not a “thread,” but (Freyt.) *new cotton*, a *cord* or *rope of new cotton*. Bu.’s retranslation of the Germ. “Sommerfäden” into קרי קרי (קרי, Aram. for קיין), to take the place of קור, is ingenious, but venturesome and precarious.

15. maintain itself, endure: syn. of עמד, as Jos. 7¹², ממלכתך לא חקום 13, 1 S. 13¹⁴ לא יכלו . . . לקום לפני אויביהם; c. 15²⁹, ולא יקום חילו.

16. קרמב, קרמב, 24⁸†; the √ is common in Aram.: e.g. קרמב = קרמב, Ps. 32⁴; קרמב = קרמב (opp. קרמב), Nu. 6⁸; קרמב = קרמב, Lk. 23⁸¹ (PS. 3894).

גנתו the garden in which the קרמב is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly, גנתו, “over the roofs,” is right (Bu.).

17. גל a *heap* of stones (Gn. 31⁴⁶, Jos. 7²⁶ al.). [Me. Che. (*Exp.*, June 1897, p. 409) give גל the sense of *spring* (against which see next n.), and emending בית אבנים in the next line to בְּיָהָר אֲבִים, render,

His roots twine themselves together about a fountain,

He looks with delight on a luxuriance of fresh growths.]

“and he *seeth* the house (place) of stones” cannot be right; and many endeavours [mostly by emending יחזה, but see also last n.] have been made to obtain a better sense. (a) ἔξῃται = יחיה (so Sgf. Gr. Du.), “Its (His) roots are twined about the spring (Ct. 4¹²); In the house of stones it (he) liveth,” i.e. (Du.) it is planted in the most

favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But גל , *spring* (cf. on 5⁵), is very uncertain (in Ct. 4^{12b} † גל נעול should most probably be read, as in 4^{12a}); nor can the sense obtained be said to be exactly satisfactory. (b) The Arab. *ḥazza* is to *cut, notch, incise* (hence, no doubt, חזיז , a *jagged or forked lightning-flash*); hence Bō. Matt. Ew. Vo. Di. (supposing חזה to have the same meaning, and taking בית in the sense of *between*, as in Pr. 8², Ezk. 41⁹, and the Syr. ܠܚܐ ; but it is better simply to read בין , with Wr. Gr. Sgf. Be.) render, “And cuts, pierces, between the stones”—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, בית in its usual sense, and supposing “house (or place) of stones” to denote a *bed, or layer, of stones*, “And pierces the place of stones.” But the sense *divide, cut, pierce* for חזה has no support in Heb.; and it is better in this case (Bu.) to have recourse to the חזז *ḥazza*, חזז , and to read יחזיזי (בית א being a *casus pendens*), or יחזי . (c) Bi. יחזיזי , Bu. יחזי (from אחז : cf. יחזיז for יחזיז , 2 S. 20⁹; G-K. 68h), “takes hold of the place of stones,” finding a firm support there. (d) Be. יחזרו (from חזר , common in Aram. and NH. in the sense of *go round, e.g.* Ps. 26⁶ סבב : cf. חזר and חזרת as the names of two spreading plants, Löw, *Aram. Pflanzennamen*, p. 156), “And they go about between the stones.” If we were *sure* that חזז was in use in Heb., יחזז would be the best emendation: in view of this uncertainty, יחזי , the next best suggestion, may be right. There is no occasion to have recourse to the Aram. חזר .

18. וְיִכְחָשׁ בּוֹ with the tone thrown back, in spite of the dag. f. implic. in ח , and with a consequent ֿֿֿ for ֿֿֿֿ , on account of the following tone-syll. בּוֹ (G-K. 29g: cf. לִצְחָק בְּנֵי , Gn. 39^{14, 17}). The waw consec. in the apod., Dr. 138i, β.

19. יֵהֵן Be. יֵהֵן , needlessly (the הוא , in this case, as Dr. 200, 201. 1, 3; but there is no example after יֵהֵן). Whether this כֵּן is presupposed (Be.) by ἢ τοιαύτη is doubtful: ἢ for ^{18b} has $\text{οὐχ ἑώρακας τοιαῦτα}$, which (cf. Du.) seems to express לֹא רָאִיתִי

כהן = חן ¹⁹ הָיָה לֹא רֵאִיתִךָ, differently divided, so that, if this expl. of חן is correct, *τοιαῦτα* will presuppose חן הָיָה, and ¹⁹ *τοιαύτη* will correspond to הָיוּ.

[משוש דרכו] ἡ καταστροφή ἀσεβοῦς—ἀσ. being a paraphrase of the suff., and *κατ.* representing דרך משוש; and those who think that the reference must be to the abrupt *close* of the godless man's prosperity, seek to emend on the basis of this. Thus Me. for משוש proposed משובת; but משובה is not "Wendung" in a general sense, but specifically "turning back," *apostasy*. Be. מָסוּם (Is. 10¹⁸); but "melting away" is a questionable fig. to apply to a "way." *Καταστροφή* recurs 15²¹ (= שׁוּרֵד), 21¹⁷ (= אִיר), 27⁷ ὥσπερ ἡ κατ. τῶν ἀσεβῶν, paraphr. for בְּרִשָּׁע: cf. Pr. 1^{18b} (not in ח) ἡ δὲ κατ. ἀνδρῶν παρανόμων κακή: it might, therefore, express שׁוּד, or even, perhaps (Sgf.), מְשָׁחַת (only in מְשָׁחַת וּמְשָׁחַת, 30⁸ 38²⁷, Zeph. 1⁵, and in the pl. מְשָׁחִיחַ, Ps. 73¹⁸ 74³†), which resembles משוש more than שׁוּד does; and, as שׁוּד רשעים and שׁוּחַת רשעים are both said (Pr. 21⁷ 3²⁵), שׁוּד דרכו, or מְשָׁחַת דרכו, might perhaps have been said likewise. But if the view taken above be correct, no change in the text is necessary.

[יצמחו] if correct, an extreme case of a sing. noun construed in a coll. sense as a pl. (G-K. 145*d*; cf. Is. 16⁴ רִמְסִים, etc., c. 19¹⁹). But prob. יצמח should be read; so ἡ ἀναβλαστήσει ἄλλον [*A ἄλλο*]), ܐܢܝܢܐ ܠܝܥܠܐ (so Walton and Lee; Urm. and Bar Bahl. ܐܢܝܢܐ; but the Af. also is intrans., PS. 3415); ܐܢܝܢܐ express the plural.

21. [עַד] *till*: rd. עַד with practically all moderns.

[ימלה] for ימלא; G-K. 23*e*, 75*qq*: cf. מָלָה, Ezk. 28¹⁶.

22. [אֵינְנוּ] *it is not*,—after the *casus pendens*, as Gn. 37³⁰ 42^{13, 36} 44^{26, 30} etc. A frequent elegancy, much more forcible and expressive than ואין אהל רשעים, for instance, would be: how inferior also יוסף איננו ושמעון ואין יוסף would be to יוסף איננו ושמעון!

CHAPTER IX.

4. [חכם לבב ואמין כח] *a casus pendens*, resumed by the sf. in אליו : cf. Ps. 107⁵ רעבים גם צמאים נפשם בהם תתעטף, Is. 44²⁰ רעה אפר לב הותל הטהו.

[אמין כח] The / אמין often with כח : v.¹⁹, Nah. 2² אמין כח, Pr. 24⁵ ואיש דעת מאמן-כח, Am. 2¹⁴ ואיש דעת מאמן-כח, Is. 40²⁶ וכל מאמצי כח, Jb. 36¹⁹ וכל מאמצי כח (rd. אמין).
[אמין כח] (rd. אמין).

For ^b, cf. Dr. 19; Dt. 5²³ ויהי שמע . . . מי כל בשר אשר שמע ; La. 3⁸⁷ ומי זה אמר ויהי ; Sir. 2¹⁰.

5. [אשר] might = *quod* (Ex. 11⁷; Lex. 83a, 8β), “and they know not *that*,” etc. (Di. Del.); *i.e.* it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read ידע ואשר (cf. § סספ, § 117) coupled with a participial clause, cf. Mic. 3²¹. 4⁶.]

6. [יתפלצון] the vb. only here: פלצות, *trembling, horror*, 21⁶ al.

7. [חרם] Jg. 14¹⁸ בטרם יבא החרם (but rd. prob. החרם): otherwise only in n. pr. חרם, Jg. 1³⁵; חמנת-חרם, 2⁹; מעלה החרם, 8¹³, Is. 19¹⁸ (some MSS, but very dub., though no doubt עיר החרם contains an *allusion* to it) (Σ πόλις ἡλίου, *U* civitas solis).

8–10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv.^{4–7} and v.^{11f.}, relates to the destructive, or (v.^{11f.}) elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job’s argument, and present frame of mind.

8. [במתי] so Is. 14¹⁴, Am. 4¹³; and in Qrê for במותי (*i.e.*

בְּמוֹתֵי), Dt. 32¹³, Is. 58¹⁴, Mic. 1³,—each time (Bu.) before a tone-syll. in pause (אָרֶץ, עֵב, יָם). As בְּמוֹתֵי is the form which regularly occurs before suffixes, no doubt this—accented בְּמוֹתֵי (Bu.), with a toneless ult. between the two tone-syllables—should be always read: בְּמוֹתֵי seems intended partly to secure a short vowel under מ, partly to get rid of the double plural (which, except in this word and מְרַאשֵׁתִי, 1 S. 26¹² (text dub.), occurs only before suffixes, G–K. 87s), by *implying* that the abs. form is בְּמוֹת (so Bu.) giving the word the form of a plur. from sg. בְּמוֹת (with radical ת: cf. דְּלָחוֹת from דָּלָה). Cf. Kō. ii. 172, 411 f., 436.

ים] 3 MSS עב, —doubtless from Is. 14¹⁴.

[כסיל וְכִימָה 9.] Parallelism favours reading וְכִימָה (cf. 58¹⁵), or, transposing, וְכִימָה כסיל (cf. the order in 38³¹, Am. 5⁸: here 58¹⁵ read כִימָה immediately after עֵשָׂה).]

II. אֲרָאָה עָלַי וְלֹא יֵרָאֵהוּ [Behold, he passeth by me (whenever it may be), and I see him not!] the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so 12¹⁴, 15 19⁷ 23⁸.

אֲרָאָה] 58¹⁵ express אֲרָאָה (though it does not follow that they *read* this); but with verbs such as רָאָה and שָׁמַע the sf. is often dispensed with. [Yet here וְיִחַלֵּף אֲרָאָה might be a wrong division (cf. Dr., *Samuel*², xxviii.) of what was intended to be read אֲרָאָה וְיִחַלֵּף.]

וְיִחַלֵּף] חלף is a poet. syn. of עָבַר, esp. where swiftness or force is to be indicated: of a flood, Is. 8⁸; a tempest, 21¹; a breath, Jb. 4¹⁵: cf. also 11¹⁰ (of God), 9²⁶, Hab. 1¹¹. In prose, only 1 S. 10³ (where Ehrlich would read וְיִחַלֵּף).

ל] ל is the *nota accus.* (as 5²): with בֵּין, as 14²¹ 23⁸, Pr. 14¹⁵, Dt. 32³⁹, Ps. 73¹⁷ 139² (with הַבֵּין, differently, c. 62⁴).

12. אֲרָאָה מִי יִשְׁיבֵנוּ] here, unless וְיִמִּי should be read, מִי definitely introduces the apod., and הֵן is more distinctly *if*; so 40²³ (unless וְיִחַפּוּ be read).

†] אֲרָאָה is to *break in pieces*. Rd., with 3 MSS, יִחַפּוּ, *seize*, Jg. 21²¹, Ps. 10⁹ † (as אֲרָאָה, e.g. = συναρπάξαι, Acts 6¹²): add Pr. 23²⁸ [Sir. 50⁴], where for חֲתָף

rd. חטף, —חטף הארץ (like a *seizer, robber*). Σ here ἀναρπάσει. [Cf. the gloss in Sir. 15¹⁷ וישתחו ביד חותפו.]

13. [רהב] Ἐ κήθη τὰ ὑπ' οὐρανόν (cf. 26^{12b} τὸ κήτος = רהב).

15. [אשר] = *I, who* . . . (Lex. 82a, 3): [אשר is not omitted in Ἐ (Be.^K Du.), but represented by γάρ].

[אענה] § Hfm. Siegfried Gr. Be. Bu. אַענֶה (11²), unnecessarily.

[לְמִשְׁפָּטִי] to my *opponent-at-law*: ptcp. of the “conj. of attack” (Po‘el), G-K. 55b, c: cf. 1 S. 18⁹ עוֹיֵן, to *be-eye*, Ps. 101⁶ לְהִשָּׁן, to *be-tongue* (in slander). But Hi. Hfm. Bu. לְמִשְׁפָּטִי should supplicate *for my right* (to get justice). Ἐ (or rather Aq. or Θ) τοῦ κρίματος αὐτοῦ. The change is not necessary; but Di.’s objection that התחנן is not construed with ל of the thing is hardly conclusive against it; for many similar words are so construed, as Gn. 41⁵⁶ לֶלֶחֶם . . . ויצעק, c. 15²³ נִדָּר הוּא לֶלֶחֶם (Lex. 515a). Gr. לִמּוֹ שְׁפָטִי.

16. Ἐ^B Be.^K Du. וְלֹא יַעֲנֵנִי, “If I called, he would *not* answer me; I cannot believe that he would hearken to my voice” [which is rhythmically easier]. But the change of וְלֹא יַעֲנֵנִי, if it once stood here, into יַעֲנֵנִי is not a likely one; and if “and he answered me” is explained as is done above, the emendation is not necessary.

17. [אשר, for, forasmuch as: Lex. 83b.]

[שערה] Nah. 1³ †; שָׁעַר, Is. 28²; שָׁעַר, 27²¹, Ps. 50³, Dn. 11⁴⁰ †. Elsewhere each word always with ס (including Jb. 38¹ 40⁶ (סַעְרָה).

[ישופני] would *bruise* me (Ἐκτετριψή; § 1111; Uconteret, שׁוּף, as Gn. 3¹⁵, Ps. 139¹¹ † (but rd. here יִסְפְּנִי): cf. Aram. שׁוּף, שָׁפַף (PS. 4099f), to *rub*, e.g. with a file, Ex. 32²⁰ § 1111, וְשָׁפַף עַד דְּהִיּוּהָ דְּקִיקָא, Dt. 9²¹ § 1111, וְשָׁפַף עַד דְּהִיּוּהָ דְּקִיקָא; fig. 4²⁰ to *crush* (the poor, etc.), § 1111 Ps. 72⁴ (for דִּבֵּא), 89²⁴ (for וּבְחֻתִּי) al. There is no need to take שׁוּף as = שָׁאָף, to *pant* (after), *be eager* for, Ps. 56² בִּי שָׁאָף אֲנִי אֲנֹשׁ, al. (Ew. Di. Bu. Du.): the objection that bruises cannot be multiplied (^b) upon one who is already “crushed” is hypercritical: ^b is not necessarily subsequent to ^a, but may well be parallel to it; and

יִשׁוּפִנִי is not, any more than the figures in 16⁹⁻¹⁴, to be understood with literal exactness. ¶ curiously בִּינְתָא דְעָר חוּטִי מְדַקֵּק עִמִּי who deals finely (exactly) with me even to a hair's breadth (*i.e.* בְּשִׁעְרָה: cf. Levy, *ChWB*. 94a, 184b; *Yeb.* 121b, הַק"בָּה מְדַקֵּק עִם הַצְדִּיקִים כְּחוּט הַשִּׁעְרָה).

וְהִרְבָּה] with *waw* consec. after יִשׁוּפִנִי, as v.³¹, Am. 9^{3f}. (Dr. 113. 3).

18. הָשִׁב irreg. for the *inf. c.*, Nu. 20²¹ 21²³, or, more usually (Gn. 20⁶ etc.), the *inf. c.* with לְ (G-K. 114m; Kō. iii. 414g: cf. *Lex*. 679d, g).

יִשְׁבִּיעֵנִי G-K. 60d.

בְּמִפְרִים] from מִפְרִי †, with d. f. dirimens (G-K. 20h); but rd. בְּמִפְרִים (מִן after שָׁבַע, as Ps. 104¹³ al.), or (3 MSS) בְּמִפְרִים (cf. La. 3¹⁵ הַשְׁבִּיעֵנִי בְּמִפְרִים).

19. הִנֵּה and מִי יוֹעִידֵנִי as the text stands, "He saith" must be understood before each of these, and הִנֵּה must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). הִנֵּה, however, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in ^a, the implicit "He saith"; between "I" denoting Job in ¹⁸ and ²⁰, "I" in ¹⁹ cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. הִנֵּהוּ (Jer. 18³, Kt.), or הִנֵּה = הִנֵּהוּ (*Lex*. 243b), with יוֹעִידֵנִי (SS) in ^b. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if הִנֵּה were read for הִנֵּה, the sense would show that God was the speaker.

20. אֶצְדֵּק] the pausal form, for אֶצְדֵּק, with the minor disj. *tifha*, like ^b אֲנִי, ^{21a} אֲנִי; Dr. 103.

פִּי] Ol. Me. Wr. Hfm. Sgf. Be.^T (Be.^K with ?) פִּי; but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

יְעִקְשֵׁנִי] "I am perfect, and he hath," etc. = "If I am perfect, he hath [= will have]," etc.: cf. 3^{25a} 23¹³, וְנִפְשֵׁנִי וְנִפְשֵׁנִי, 29¹¹, Pr. 11² וְיָבֹא קֶלֶן בָּא זֶרֶן (Dr. 153; G-K. 159h, 3rd case).

יְעִקְשֵׁנִי] Hif. for יְעִקְשֵׁנִי: G-K. 53n. Bu. Du. Be.^K יְעִקְשֵׁנִי (or יְעִקְשֵׁנִי), as the Hif. of עָקַשׁ does not occur: Bu. Be. also יְעִקְשֵׁנִי

(not וי); but this implies an improbable use of *waw* of the apodosis.

21-22. Du. reconstructs thus (the last cl. from 24^b): תם אני לא אדע נפשי אמאם חיי אחת היא: תם ורשע הוא מכלה אם לא אפו מי הוא [a succession of four-stressed lines!].

23. [מִסֵּת] (a) *melting away, despair*, from √ מָסַס (cf. מָס, 61⁴, —if correct); so Ew. Di. De. (“perh.”), Bu. Du. (b) *trial*, from √ נָסָה, as מָסָה, Dt. 4³⁴ al., and in particular trial by calamity, like NT. *πειρασμός*: so Hi., Ges. De.—Ges. De. actually rendering “calamity” (hence RVm.). Gr. Che. לִמְפָּת.

24. נִתְּנָה § Be.^K נִתְּנָה.

אם לא אפו מי הוא “If not, then, who is it?” cf. 24²⁵ אם כן אפוא זאת עשו Gen. 43¹¹ ואם לא אפו מי יוכיני so, then, do this.” אפוא is an enclitic particle, always following the word, or words, to which it relates: see, further, *Lex.* 66a. Acc. to the Massorah (Baer, *Job*, p. 39), it is always written אפוא, except in Jb. 17¹⁵ 19^{6.23} 24²⁵. Baer and Ginsb. have אפוא here; but Kit. with Hahn and other edd. have אפו. The סביר (see on 1 S. 12⁵; Ginsb. *Introd. to Hebrew Bible*, p. 187 ff.) אפוא לא הוא מי אפוא has nothing to recommend it.

25. [לא ראו] a circ. cl. (Gn. 44⁴): Dr. 162, 163; G-K. 156f.

26. [חלמו] see on v.¹¹.

עם] *with* = *like*, as 37¹⁸ 40¹⁵ (*Lex.* 768a).

אֶבֶה †] Arab. *’abā’* (coll.), *arundines* (Freyt.) = בָּלִי-נֶמֶס, Is. 18². [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. *Isis and Osiris*, c. 18; Pliny, *N.H.* vi. 24 (“papyraceae naves”); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. *Aeth.* x. 460. See, further, Erman, *Life in Ancient Egypt*, 479 ff.; the notes on the present passage in Schultens, Hi., *SBOT* on Is. 18², *E.Bi.* 4025 [4478] and s.v. Egypt, § 8, end. [אבה was misunderstood by the ancient versions: ℣ renders (?) ἵχνης ὁδοῦ; ℣ connects אבה with אב and renders רטעינן מגריא, cf. ℣ “poma portantes”; Symm. σπεύδουσας connects with אבה, *to wish*; so Levi ben Gershon, אבה הוא מענין, AVm. “ships of desire.” Many MSS of ℣ and ℣ read איבה, enmity. The view that אבה אניות are “boats of reeds” is recorded along with others in the mediæval (12th cent.)

= אַם אַהֲרַחֵץ (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with ׀ consec., as 11¹³ (notice וּפְרַשְׁתָּהּ), Gen. 43⁹ לִפְנֵיךְ וְהִצַּנְתִּי אֵלֶיךָ אַם לֹא הִבִּיאֲתוּ אֵלַיךְ וְהִצַּנְתִּי לִפְנֵיךְ, the tone being held back by the minor disj. accent (Dr. 104).

31. אִם] introducing the apod. Very rare, except where the prot. has לוֹ or לְלוֹא, and only for the sake of emph. (as here, Is. 58¹⁴, Pr. 2⁵ †): see Dr. 136a, Obs. 2; Lex. 23a. In an ordinary conditional sentence, "then" in EVV. simply expresses ׀ (as 8¹⁸).

בַּשָּׂחַת] that the "pit" is conceived as containing mud and water is evident from the context. Ἐν ῥύπτῳ, whence Hfm. בַּסָּחַת, Be. Du. בַּסָּחָה or בַּסָּחָה. But there is no evidence that סוּחָה (Is. 5²⁵ †) or סָחָה (Lam. 3⁴⁵ †; cf. the vb. Ezk. 26⁴ † וְסָחֵתִּי עֲפָרָה מִמֶּנִּי: prop. something washed off or away; cf. Aram. סָחָה, سَحَا, to wash oneself), offscourings, refuse (סָחִיתָא, Zeph. 1⁷, for גִּלְלִים) denotes anything liquid, in which a person might be immersed.

שְׁלָמִי] Lag. "משלמי vel simile quicquam," Du. שְׁלָמִי, my friends (Ps. 7⁵); very needlessly,—"ein schlechter Einfall," Bu.

32. לֹא אִישׁ וְג' ["(it is) not a man like myself (that) I might answer him": לֹא, as Gen. 29⁷ לֹא עַתָּה הָאִסְףָּהּ הַמִּקְנֶה 2 K. 4²³ (Lex. 519a, b). אֶעֱנֶנּוּ and נִבְּאוּ are voluntatives, without ׀ (Dr. 64, Obs.). So יִשָּׁח, v. 33 (cf. G-K. 1092).

33. לֹא] 13 MSS, Ἐ (εἴθε), Ὡς לֹא=לֹא, which, as לֹא אִישׁ (for אִין) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bu. (for לֹא אִישׁ see 16⁴, Nu. 22²⁹). Hi. De. Di. Du. prefer לֹא, objecting to לֹא that, as 32 denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that 34 does not continue the (supposed) wish of 33 that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, "O that there were—there is some emph. in the אִישׁ—an umpire between us!" would be in itself thoroughly in keeping with Job's frame of mind; but it must be admitted that לֹא אִישׁ (which might have been chosen for the assonance with לֹא אִישׁ in 32) suits the present context better.

34. תִּבְעֵתִי] as 7¹⁴.

CHAPTER X.

1. [נִקְטָה] The $\sqrt{\text{ }}$ is קוט, so the form ought to be נִקְטָה (cf. Ezk. 20⁴³ 36³¹ וְנִקְטָתָם); but vbs. ע"ו sometimes follow the analogy of vbs. ע"ע; hence וְנִקְטָו (G-K. 67*t*), Ezk. 6⁹ for וְנִקְטָו, and here (implicitly) נִקְטָה (G-K. 72*dd*), written נִקְטָה, with neglect of the duplication, like נִסְבָּה for נִסְבָּה, Ezk. 41⁷ (G-K. 69*dd*).

[עָלַי] ⲉⲡ' αὐτόν = עָלַי, *against him* (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. [תְּרִיבִנִי] with sf. in the acc., as Dt. 33⁸, Is. 27⁸ † (in Is. 49²⁵ אַח is the prep., as Pr. 25⁹ al.); G-K. 117*x*.

3. [יִגִּיעַ כַּפִּיד] what thy hands have toiled to produce: cf. 'יגוע, Gn. 31⁴² (|| עָנִי), Hag. 1¹¹ (the result of a farmer's labour), Ps. 128² † (so BDB.). The root meaning of יגוע, *to toil, grow weary*, probably makes itself sufficiently felt in the phrase 'יגוע to give it a different nuance from מַעֲשֵׂה יָדַי, which suggests the skill, whereas 'יגוע suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, *e.g.*, in Hag. 2¹⁷ the result of work in the fields is מַעֲשֵׂה יָדַי, in 1¹¹ 'יגוע. God's work is elsewhere and most naturally described as מַעֲשֵׂה יָדַי; יגוע כַּפִּיד used of God's work here is altogether exceptional and therefore particularly noticeable.]

6. [לְעֹנִי] בִקֵּשׁ לְ, as Pr. 18¹ †, לְ being the *nota accus.*: cp. 5² n. לְ, *to inquire about*, as 2 S. 11³: דִּרֵּשׁ (abs.), of a judicial inquiry, Dt. 13¹⁵ 17^{4. 9} 19¹⁸.

7a. [עַל] = *notwithstanding* (Lex. 754*b*), as 16¹⁷ 34⁶; and, before a rel. cl., Is. 53⁹.

7b. Be. ואין בירי מעל (1 S. 24¹²), Du. Be.^K: — to improve the parallelism with ^a.

8. [יחד סביב ותבלעני] $\text{\textcircled{E}}$ μετὰ ταῦτα μεταβαλὼν με ἔπαισας ($\text{\textcircled{S}}$ also $\text{\textcircled{C}}$ $\text{\textcircled{L}}$ $\text{\textcircled{S}}$ for יחד); whence Me. Wr., for יחד סביב, אחר תשוב; De. Di. אחר תפוש ("perhaps better"); Bi. Bu. סבת; Be. סבת or שבת; Du. Ho. (inf. abs.) אחר סבוב: אחר תפוש seems the best.

10, 11. The actions described are depicted graphically by the impff. (Dr. 27a). Notice the rhyme: 4 lines each ending in -ēni.

11. [תשכבני] didst *intertwine* me, EVV. *knit me together*: Po'el from שכב (only here) = סכב, Ps. 139¹³ † תסבני בבטן אמי (סב, cf. once, La. 2⁶ שב); סכב something *intertwined*, a *thicket*, *booth*; NH. הסב, to *weave*.

12. [חיים ורג] "life and kindness hast thou *done* (or *made*) with me" (EVV. "granted" conceals the difficulty and peculiarity of the Heb.). עם (or חסד ואמת עם is a common expression; and if the text is right, חיים must be joined with חסד by zeugma. Di. compares 4¹⁰ שאל וקול שני כפירים (נחצו), where the verb is obviously unsuitable to שאנה. Still the zeugma here is an extreme one; and Be.'s חן for חיים (cf. Est. 2¹⁷ וחש חן וחסד לפניו) is clever and plausible. $\text{\textcircled{E}}$ has ἔθου for עשית; whence Du. שית עמרי (11¹⁷) חיים וחלר, "Leben und Lebenskraft hast du mir zugegeben"; but שית עם is not to "grant *to*," nor is there any evidence that חלר means "Lebenskraft."

14. [ושמרתני] Sgf. om. ו as dittogr. from ומעוני; Be.^T (not Be.^K) om. ו, as not read by $\text{\textcircled{E}}$. But (1) καί is not needed by Greek idiom; so there is no evidence that $\text{\textcircled{E}}$ did not read ו: in 7⁴ $\text{\textcircled{E}}$ has λέγω for ואמרתי, in 8¹⁸ ψεύσεται for וכחש, in 21⁶ ἐσπούδακα for ונבהלתי, in Ps. 89³³ ἐπισκέψομαι for ופקדתי, in Gn. 18²⁶ ἀφήσω for ונשאתי, in 24⁸ καθαρὸς ἔση for ונקיח; see also 43⁸.⁽⁹⁾ 47^{6b}.^(6b) etc.; $\text{\textcircled{S}}$ expresses ו in 7⁴ 8¹⁸, but not in 21⁶, Ps. 89³².⁽³³⁾ Gn. 18²⁶ 24⁸ 43⁹ 47⁶; nor (2) is the omission necessary or even desirable. The syntax of the passage is indeed unique: what in God's mouth would be אם הקטא ושמרתיו ומעוני לא אנקנו (2 S. 15³³, 2 K. 7⁴) is turned into oblique narrative in order to

express Job's *thought* of what God would do; but it does not appear why, in this change, the ׀ before ש' should be omitted, and לא חנקני in ^b and לא אשא in ¹⁵ are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with ׀ cons. are syntactically equivalent, and mutually interchangeable; comp. *e.g.* Gn. 18²⁶ with ²⁸, Jg. 11^{30f.} with 13^{16a} (see further instances in Dr. 136 i, *a* and β , 138 i, *a* and β , ii, *a* and β).

15. [אללי Mic. 7¹†. Cf. אלה (Jl. 1⁸†), אָל, to lament; and Eth. *alê*, "woe!" (Di. *Lex.* 718).

רָאָה] The imper. of ראה (though doubtless so meant by the punctuation) does not agree with the context: so רָאָה, if right, must be the *st. c.* of רָאָה, a verbal adj. of the same form as קָשָׁה, רוּה, soaked, saturated, as פֶּן רוּה, Is. 58¹¹; בָּלָה, Dt. 28³² (עֵינַיִם בָּלוּת). But Geiger (*Jüd. Zsch.* iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. וְרוּהָ עֵנִי, "and saturated with affliction" (not "my affliction"): cf. La. 3¹⁵ הַשְׁבִּיעֵנִי בְּמַרְרֵים הָרוּנִי. $\mathfrak{C}$ does not express וְרוּהָ נַפְשִׁי הַכֹּהֲנִים דָּשָׁן וְעַמִּי אֶת־טוֹבִי יִשְׁבָּעוּ. Du. deletes ^{15c.} ^{16a.}, as both disturbing to the metre and interrupting the thought,—^{16b.} ^{17a} (the next distich) carrying on the thought of ^{15ab}: the lines (for which $\mathfrak{C}$ has *πλήρης γὰρ ἀτιμίας εἰμί* (אֲנִי שָׁבַע קֶלֶן אֲנִי), ἀγρεύομαι γὰρ ὡς λέων εἰς σφαγήν (= יִשְׁבָּעוּ כֶּשֶׁחַל יְצוּרִי),—but the comparison to a hunted and slain lion is hardly probable) he supposes to be a quotation from some well-known place by a scribe (Be.^K del. as gloss, with a ?).

16–17. The verbs are all jussives; notice תִּשָּׁב and esp. תִּרְבֶּה: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, *Obs.*; G–K. 109*h*.

תִּשָּׁב תַּתְּפֹּלָא] = thou wouldest *again* show thyself marvelous (G–K. 120*g*).

17. [עדיך נגדי $\mathfrak{C}$ (ἐπανακαινίζων) ἐπ' ἐμὲ τὴν ἑτασίμ μου ($\mathfrak{C}^A$ σου), whence Bi.² נִגְעִי (so long as I live) עָדִי, Be.^T (or נִנְעָךְ עלי נִנְעִי, Ho. עלי נִנְעִי: for ἑτασις = נִנְעָ, cf. Gn. 12¹⁷ καὶ ἤτασεν ὁ θεὸς τὸν Φαραῶ ἐτασμοῖς μεγάλαις = וַיִּנְעַץ אֶת־פַּרְעֹה. נִנְעָ does not occur elsewhere in Job; but

see Ps. 38¹² מִנְּגִד נִגְעֵי יַעֲמֹדוּ, and 39¹¹ הָסֵר מֵעָלַי נִגְעִי (varied from Jb. 9^{34a}). Che. מוֹעֲדָיו “his *troops*”; but the sense is too uncertain (Is. 14³¹ †).

כַּעֲשׂוֹךְ כַּעֲשׂוֹךְ for כַּעֲשׂוֹךְ, see on 5².

חֲלִיפֹת וְצָבָא עִמִּי Ἐπὶ πῆγαι γαγες δὲ ἐπ’ ἐμὲ πειρατήρια (πειρ. = צבא, 7¹, = נדוד, 19¹², Ps. 18³⁰, Gn. 49¹⁹), 𐤇𐤌𐤁𐤁 𐤇𐤌𐤁𐤁 𐤇𐤌𐤁𐤁, מתחלפן מחוואתא מיתחילין גבאי, U et poenæ militant in me. Unless Job is passing from the description of God’s intention (“*wouldest renew*,” “*wouldest increase*”) to a description of the *fact*,—and even then, whether we render “relays (1 K. 5²⁸) and a host are (in conflict) with me,” or (Di.) as an exclam., “relays and a host (in conflict) with me!” the combination “relays and a host” is strange, and a verb is strongly desiderated—read וְתַחֲלֶיָּה צְבָאִיךָ עִמִּי, “and *thou wouldest renew* (Is. 40³¹ 41¹) thy hosts (= bring fresh hosts: cf. for the figure יבאו נדודיו, 19¹²) against me” (cf. Che. *Exp.*, June 1897, p. 409, תחליף צבאִיךָ עִמִּי, though he regards the words as a gloss on 17a). Kt.^{Or.} יַצְבֵּא, read as יַצְבֵּא (or תַּצְבֵּא), *wouldst muster* (2 K. 25¹⁹ = Jer. 52²⁵), would also suit, with less change in the Heb. Bu. וְתַחֲלֶיָּה צְבָאִיךָ עִלִּי (“and wouldest renew thy *warfare*”), Du. וְתַחֲלֶיָּה צְבָא עִלִּי; but עִמִּי may remain (in spite of עָמְדִי in ^a): it is idiom. in the sense of “(in conflict) *with*,” 9¹⁴, Ps. 94¹⁶ (*Lex.* 767b, c).

18. אֶגְרוֹעַ] I ought to have expired, and so אָהִיב and אֹבֵל in ¹⁹ (Dr. 39β; and on 9²⁹). Ἐ καὶ οὐκ ἀπέθανον, and οὐκ εἶδεν, and οὐκ ἀπηλλάγην in 19^b, not understanding the force of the impf., and paraphrasing to make sense.

20. יַחְדָּךְ Kt. יַחְדָּךְ, Qrê יַחְדָּךְ. But for יָמֵי יַחְדָּךְ Ἐ has (ἡ οὐκ ὀλίγος ἐστὶν) ὁ βίος τοῦ χρόνου μου (*A Syr.-H.*, Hier. Copt. Arab.^{Baud.} better, ὁ χρόνος τοῦ βίου μου), and 𐤇𐤌𐤁𐤁 𐤇𐤌𐤁𐤁 = יָמֵי חַלְדָּךְ, a “schöne Lesung” (Bu.), obviously superior to either יַחְדָּךְ or וְחָדָךְ; so Wr. Bi.² Be. Bu. Du. Ho. St. On חַלְדָּךְ, v. on 11¹⁷.

יָשִׁית] Kt. יָשִׁית (juss., for יָשֵׁת), Qrê יָשִׁית (imper.). With שִׁית an ellipse of יָדוֹ, פָּנָיו, עֵינָיו, לָבוֹ (7¹⁷: cp. Is. 41²²) might be supposed; but though to set the hand, face, etc., *upon* or *to* is intelligible, to set . . . *from* is not a natural expression;

we should expect "to remove from." Du. *Lass ab von mir*, suggesting that "שית מן is perhaps a techn. term from the workshop or war; cf. שית in Ps. 3⁷ אֲשֶׁר סָבִיב נִשְׁתּוּ עָלַי (Is. 22⁷), and שִׁימוּ 1 K. 20¹²; a word like יָד may be supplied"; but the difficulty of setting the hand "from" still remains. Ἐξ ἑασόν με (= שְׁעָה, 7¹⁹), פָּרִיק, and שְׁעָה, or שָׁעָה, is very probable. Cf. especially Ps. 39¹⁴ (noticing the sequel) הִשָּׁע (rd. שְׁעָה,—or, at least, if the Hif. was really in use, הִשָּׁע) מִמֶּנִּי וּבִלְיִנָּה בְּתֶרֶם אֶלְךָ וְאִינִי.

21. צִלְמוֹת] see on 3⁵.

22. [עִפְתָּה Am. 4¹³ (עִפָּה) †; cf. מְעוּפָה (in מְעוּפָה צוּקָה), Is. 8²² †, מוּעָפָה, v. 23 †, and תְּעוּפָה (תְּעוּפָה), Jb. 11¹⁷ †. The ה־, by G-K. 90g. 'ע seems to be the Mass. reading (v. Gi.): the MSS which Baer prefers have 'עִ (see Baer, p. 40).

[וְלֹא סְדָרִים] = *and disorders*, the לֹא negating סְדָרִים, as in בָּחַרְב־לֹא־אִישׁ, הֵם קִנְאוּנִי בִלְא־אֵל . . . וְאִנִּי אֲקִינְאִים בִּלְא־עַם (G-K. 152a, note). סְדָר, only here in OT.,—though שְׁדָרוֹת, *rows, ranks*, 2 K. 11^{8, 15} = 2 Ch. 23¹⁴ (cf. 1 K. 6⁹; Jg. 3²³) † is substantially the same word,—means *ordered arrangement, row*: both סְדָר, to *set in order*, and סְדָר are common in Aram. and NH. (עָרַף = סְדָר, Gn. 22⁹ ㊦; מְעַרְכָּה = סְדָרָה Lv. 24⁶ ㊦). Ἐ for וְלֹא and סְדָרִים has οὐ οὐ εἰς τὴν φέργγος = וְלֹא נִהְרָה (3⁴): Schwally, *Leben nach d. Tode*, 1892, p. 61 n., Be.

[וְתַפֵּעַ] and *it shineth*; G-K. 144c. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of 21^b by a later hand, while Me. Sgf. Gr. Che. Be.^T excise כִּמוֹ אֶפֶל as a faulty dittograph of עִפְתָּה כִּמוֹ אֶפֶל. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv. 18-21, though he admits that in parts it is over-full: he would thus read כִּמוֹ אֶפֶל : אֶרֶץ עִפְתָּה וְלֹא סְדָרִים וְתַפֵּעַ כִּמוֹ אֶפֶל the comparison of one kind of darkness with another (עִפְתָּה כִּמוֹ אֶפֶל) is not natural; and he supposes that a scribe's eye passed from עִפְתָּה to וְתַפֵּעַ, and he accordingly wrote by mistake the two following words כִּמוֹ אֶפֶל, and then, as וְלֹא סְדָרִים was too short for the next clause, prefixed to it צִלְמוֹת. The closing tristich is effective; but the repetition of כִּמוֹ אֶפֶל cannot be called an elegancy.

CHAPTER XI.

2. הָרַב דְּבָרִים] & ὁ τὰ πολλὰ λέγων, Σ ὁ πολύλαλος, & מִלִּיאַדְמַסְנִי מִלִּיאַדְמַסְנִי, U qui multa loquitur, Saad. كَثِيرُ الْكَلَامِ, i.e. הָרַב ד'. Either might be right; but the variety of & is more pleasing.

3. וַיְחַרְשׁוּ] the only place in which הַחֲרִישׁ means "to make silent"; hence as Σ has, "Lo, on account of thy words (עַל מַלִּיךְ) the dead (!) are silent," Be. would read לְבָרִיךְ, and Du. (but only with "wohl") either this, or (better) מְבָרִיךְ or עַל בָּרִיךְ. But there is no reason why הַחֲרִישׁ, though it usually means to show silence, should not also have denoted make silent. & strangely εὐλογημένος γεννητὸς γυναικὸς ὀλνγόβιος,—as though (Du.) מְבָרֵךְ (בְּרִיךְ) מַעֲטָם יֵלֵךְ אֲשֶׁה !

וַתִּלְעַן] As Di. rightly remarks, 'י can only express something that has actually taken place: so that EVV., "Should thy boastings . . . ?" is incorrect, and vv.^{3. 4} must be rendered, "Thy boastings bring men to silence," etc. If the words are to be taken as a question, we must read וַתִּלְעַן (with וְתֹאמַר in ⁴); so Bu.

מִכְּלָם] The Hif. written defectively, "as often in Job in pause (14⁹ 21¹⁰ 22²⁹ 29¹³ 35¹⁶)" (Bu.). & ὁ ἀντικρινόμενος = מְכִיחַ. Σ has a doublet, וְכַלֵּל and וְכַסֵּס. Hence Be.^T מְכִיחַ (cf. 32¹²); Be.^K either מְכִיחַ or פִּלֵּא לָךְ: but upon insufficient grounds.

4. לְקַחֵי] & Καθαρός εἰμι τοῖς ἔργοις, Σ לְקַחֵלֵךְ, וְכַלֵּל, rightly have I behaved myself, whence Be. Du. Ho. St., observing also that Job has never claimed that his "doctrine" is pure, and comparing ^b, would read לְכַחֵי, my walking (behaviour). This may be right (see 9²¹ חָם אֲנִי): the moral sense of לְכַחֵי would be apparent from וְיִי (cf. Pr. 15²¹ וְאִישׁ תְּבוּנָה וְיִי); Lex. 234b).

בְּעֵינֶיךָ] in thy eyes, i.e. God's: see 10⁷. & ἐναντίον αὐτοῦ

= בעיני; so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. 10^{2ff.}). Sgf. Du. בְּעֵינַי; but Job claims more than this (10⁷).

5. [מי יתן אֱלֹהֵי דָבָר] the position of אֱלֹהֵי is very anomalous, and not really paralleled by לֹא נָתַן סִיחָן אֶת יִשְׂרָאֵל עֲבָר, Nu. 21²³, cf. 20²¹, and לֹא הָאֱמִין סִיחָן אֶת יִשְׂרָאֵל עֲבָר, Jg. 11²⁰ (Kö. 414g, h); we should expect either דִּבְרַת אֱלֹהֵי, lit. “the speaking of God” (cf. Ex. 16³ מִי יִתֵּן מוֹתָנוּ וּג', 2 S. 19¹) or מִי יִתֵּן אֱלֹהֵי יִדְבָּר (cf. c. 14¹³ 6⁸). יִפְתָּח would agree well with the foll. יִפְתָּח (14¹³).

6. [כִּי כִפְלָאִים] so Ἐ διπλοῦς, ὕ. But why should only “double” be mentioned (the paraphrase *manifold*, ὕ *multiplex*, being very doubtful)? Read כִּי פְלִאִים with Be.^T Bu. Ch. (EB. 2471) (not כִּי כִפְלָאִים, as Me. Bi.² Du. Ho., for the secrets of God’s wisdom *are* wonders, and not merely *like* wonders; the fact that they are “wonders” need not imply (Du.) that, if declared to him by God, they would be above man’s comprehension), “that it is *marvellous* in effective counsel”; cf. Is. 28²⁹ הַפְלֵא עֲצָה הַנְדִּיל תוֹשִׁיָּה, and עֲשֵׂה פֶלֶא of God often.

[וְדַע] “so know!” the imper. with י denoting a consequence expected with certainty (G–K. 110i; Dr. 65), though (Bu.) “וְדַע would be clearer.” Ἐ καὶ τότε γνώσῃ, though it can hardly be inferred from this that the translators read וְדַע (Me.).

[כִּי יִשָּׁה לְךָ אֱלֹהֵי מַעֲוֹנָה] “causeth to be forgotten for thee (somewhat) of (מִן, part.) thine iniquity,” i.e. allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. Ἐ ἀνῃσὶ לῆ. Bu. נִשָּׁה, *hath forgotten*. Ἐ ὅτι ἀξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας, whence Bi.¹ בִּי יִשָּׁה לְךָ וּג', “that he *makes equal, requites*, to thee”; with this, however, כַּעֲוֹן must be read (Bu.) for מַעֲוֹן. Du. considers Ἐ to express כַּעֲוֹן בְּעִוְנוֹתָ לְךָ מֵאֱלֹהֵי, כִּי יִשָּׁה לְךָ מֵאֱלֹהֵי, “that there came to thee from God what corresponded to thy iniquity” (lit. “that it was equalled to thee from God according to thy iniquity”), though on account of its artificiality he thinks it inferior to Ἐ: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v. 13^{ff.}, partly on account of its prosaic character. But the clause is in substance, whatever

its exact form may have originally been, the necessary denial of ⁴ (Bu.). For *ἄξιον* = שוה, cf. 33²⁷ וְלֹא נִשְׁוֶה לִי (where see note), Pr. 3¹⁵ 8¹¹, Est. 7⁴.

7b. [תמצא] The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, 8³ (Di.); and note that מצא does not each time express the same sense [cf. G. B. Gray, *Forms of Hebrew Poetry*, p. 154]. Be. Bu. תמצא; but "go out" is not suitable, nor does it equal "dringen" (Bu.). If a change is needed, תבא (Du.) is better, but חנע (Sgf.) best.

8. [גבהי שמים] In *𐤂𐤁𐤁𐤁* an exclamation, *The heights of heaven! what canst thou do* (sc. to scale them)? Cf. 22¹² *𐤂𐤁𐤁* 'הלא אלוה גבהי ש' עמקי שאול, Pr. 9¹⁸ (Bu.). *Ἐὐψυχλὸς ὁ οὐρανός* = (Du.) גבהי שמים, which suggests either (Ol.) גבהי מַשְׁמִים, or—as feminines follow—גבהי משמים (Me. Sgf. Be. Du.; Di. also inclines; cf. *U excelsior caelo est*). The fem. adjj. will refer to תכלית [not to חכמה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. [מִדָּה] as pointed, for מִדָּתָה: G-K. 91e, *end*; and see on 5¹³. But it is better to read מִדָּה as an adv. accus. (Ew. Di. Bu. etc.): cf. 15¹⁰ כביר מאביר ימים, and G-K. 131p, q, r ("apposition in the wider sense" being a not very happy expression for the adv. accus.).

10. [יחלה] Gr. (יחטף), *if he seizes* (9¹²), which suits ויסגיר even better than יחליף, and may well be right.

[אם יחליף ויסגיר ויקהיל ומי ישיבנו] *Ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ, τί ἐποίησας*; cp. 9¹² *Ἐ.* Be.^T (cf. K) considers the v. to be patched up from Job's words in 9^{11.12} and interpolated here, as is 12¹⁴ between vv.⁷ and ⁸ in MS ^{Ken.} 34. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle אם in order to obtain the rhythm 3 : 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. 49⁹, Nu. 23²³, on which see Gray, *Forms of Hebrew Poetry*, 79f.]

[ומי] The apod. introduced by ו (except in the case of a pf. with ו cons.) is rare, though instances occur, e.g. 14⁷, Jos. 20⁶, 2 Ch. 7¹⁴ ואני (Dr. 124, 136; and *Obs.* 2).

11. [ולא יתבונן] A circ. cl. = *without considering it*. [Some read לו for לא (note the variants in 13¹⁵), and to it he gives heed, which, however, lays a rather unnecessary stress on לו. § either did not read, or reading did not render, a negative—ססס ססס; but it is very unwise to claim, as Du. does, that Ⲭ (ιδὼν δὲ ἄτοπα οὐ παρόψεται) read לו not לא. Ehrlich would read לא יתבוננו, *which they perceive not*.]

12. The following are the principal interpretations of this difficult verse:—

1. Di. Du. Volz:—

And so a hollow man getteth understanding,

And a wild ass's colt is born a man,

i.e. (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. ילבב only here; but, as לב = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, יקנה לב: Qi. (*Lex.*) פירוש האדם נכבד וחלול בתחלה באין העה ואחר כך ילבב שיש לי לבב (ודעת).

2. De.¹ Kamph. Studer, and (substantially) RVm.:—

But a hollow man getteth understanding,

And (= as little as) a wild ass's colt is born a man:

and expressing a comparison, as 5⁷ (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v.^{13a}, in which Zophar sets himself to reform Job.

3. Hi. De.²:—

But (even) a hollow man may get understanding,

And a wild ass's colt be born a man.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with ילמר for ילר):—

But a hollow man may get understanding,

And a wild ass's colt may let itself be tamed:

נלמד, be *taught*, or, of an animal, be *trained* or *tamed*, as Hos. 10¹¹ עֲנִלָּה מִלְמָדָה. Older scholars regarded the Nif. יִלְבַּב as *privative*: so Ges. (*Thes.* 738a) “*Sed homo cavus est et mente caret, et instar pulli onagri homo nascitur.* Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati.” RV. “But vain man is void of understanding, Yea, man is born (as) a wild ass’s colt.” But though the Pi. is so used as to acquire a privative sense (Ew. § 120e; G-K. 52h), there is no evidence that the Nif. ever acquired it.

עֵיר פָּרָא appos., “a foal, a wild ass,” עֵיר denoting the genus, and פָּרָא the species, like נַעֲרָה בְּתוּלָה, “a girl, a virgin”; G-K. 131b (but 131c, n. עֵיר is treated as a *st. c.*).

אָדָם יוֹלֵד may be born a man,—אָדָם accus. of the product (G-K. 121d; cf. on 15⁷).

13. הַכִּינּוֹת & καθάρὰν ἔθου = הַתְּשִׁיבָה.

וּפָרַשְׁתָּ the pf. and וְ cons., carrying on the hypoth. הַכִּינּוֹת . . . אִם; see on 9⁸⁰.

14. The v., as it stands, must be parenthetical (cf. 8^{6a}, Di.), ¹⁵ being the apod. to ¹³. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read ‘אִם־אֵין מִיָּדְךָ הַרְחִיק וְלֹא־וָג’, “If naughtiness keeps far (הַרְחִיק intr. as Gn. 44⁴ al.) from thy hand, And iniquity dwelleth (*v.i.*) not in thy tent”: but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.

וְתִשָּׁבֶן & (μὴ αὐτλισθήτω), ἈΘΣΥ, Du. Be. תִּשָּׁבֶן: weaker and unnecessary.

אֶהְיֶה so always (for אֶהְיֶה) in the pl. before light suffixes: G-K. 93r. But &ΣΘ ἈΣΘΥ, Saad., and 40 MSS אֶהְיֶה (Ps. 61⁵), which is perhaps preferable (cf. the sg. in 5²⁴ 19¹² 22²³ 29⁴ 31⁸¹).

15. כִּי אֵין indeed, then, as בִּי עֵתָה, 8⁶: cf. Dr. 142; and for כִּי אֵין in the apod., though in a different case, after a protasis introduced by לֹא, 2 S. 2²⁷ 19⁷ (Dr. 139).

מִמּוֹם away from (= without) spot: מִן, away from, as 28⁴, Nu. 15²⁴ al. (*Lex.* 578a, b); and = without, as 19²⁶ 21⁹, Pr. 1³³

(ib.). $\text{Ὁ ὅσπερ ὕδωρ καθαρὸν}$ = במים, supposed by Bi. Be. to have crept in here from v.^{16b}; ממום, representing it, is consequently deleted by them.

[מִצֵּק] *firmly established*, Hof. ptcp. of יָצַק: in many edd. מִצֵּק; cf. G-K. 71. יָצַק is to *pour out*; but the word is often used of the *casting* of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of *firm*: cf. 37¹⁸ חֲזָקִים כְּרֵאֵי מוֹצֵק, “strong as a *molten* (i.e. *firmly cast*) mirror,” 41^{15, 16} יָצִיק; 38³⁸ בַּצֵּקָה עָפָר לְמוֹצֵק, “when the dust floweth into *compactness*”; 1 S. 2⁸ מְצוֹק (in מְצוֹקֵי אֶרֶץ), a *cast* (metal column) = *strong support*. Me. Wr. וְהָיִיתָ מְזוֹק, and thou shalt be *purified* (זָקַק, Mal. 3³: cf. on 28¹); cf. סֵנִן מִחֲבוּלָא (סֵנִן, for זָקַק 28¹, Ps. 12⁷); but this does not suit well with וְלֹא חִירָא. Bi., cleverly, וְהָיִיתָ מְצָקָה, “and if distress (15²⁴) comes, thou wilt not fear”; Be. וְהָיִיתָ בְּצוֹק (Dn. 9²⁵ †) or מְצָק = “and if thou art *in distress* (or *distressed*: Hof. ptcp. of צוֹק, cf. the Hif. Is. 51¹³ הַמְצִיעַ), thou wilt not fear.” But in the sequel (vv. 16-19) no *recurrence* of trouble is contemplated. Bu. Du. are both satisfied with מִצֵּק,—Du. merely adding that any one stumbling at מִצֵּק might perhaps read better וְהָיִיתָ מְצָק. But this would be poor and doubtful Heb. for “be *free from* distress.”

16. [כִּי אַתָּה עֹמֵל תִּשְׁכַּח] on the order (subj. obj. verb), of which there are many examples (e.g. Gn. 17⁹, Ps. 10¹⁴ 56⁷), see Dr. 208. 3; G-K. 142f., c. סִסְתָּבֵּי for כִּי אַתָּה, whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read עֹמֵל for אַתָּה. But עֹמֵל is expressed by וְסִסְתָּבֵּי (v. עֹמֵל in Job, *passim*): וְסִסְתָּבֵּי corresponds to אֵז (v. 15 9³¹ 13²⁰ etc.). אַתָּה and עֹמֵל are sometimes confused; and we may, if we please, read עֹמֵל *without* the support of סִסְתָּבֵּי ; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

[בְּיָמִים] not בְּיָמִים, the term being defined by the foll. rel. clause (*Lex.* ה, I, f).

17. [מִצְהָרִים] more (brightly) than the noon, the attribute compared being left to be understood (G-K. 133e); cf. Ps. 4⁸, Is. 10¹⁰. חָלָד alone is as bald in Heb. as it would be in English

(EVV. have to supply "thy" in italics): rd. חֲלֹדֶךָ. Ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή (not apparently *reading*, but supplying, the pron.),—a beautiful image, but hardly that of the Heb.

חֲלָד] prop. *duration*; and so *time, age*, with the collat. idea of *transient*: Ps. 17¹⁴ 39⁶ 49² 89⁴⁸ (but rd. prob. חֲלָל, מָה), + Jb. 10²⁰ (*vid. n.*), Is. 38¹¹ חֲלָל עִם יוֹשְׁבֵי חֲלָל (rd. חֲלָד; cf. Ps. 49²) †. An interesting word. The √ does not occur in Heb.; but the Arab. خلد, to *abide* or *continue perpetually*, is very common, oft. in Qor. in the expression خَالِدِينَ فِيهَا, *abiding* in them (the gardens of Paradise) *continually* (Qor. 3¹³. 130. 197 etc.), and خلد *eternity*, = *eternal life*, Qor. 21³⁵, punishment of *eternity*, 32¹⁴. The √, signifying properly to *continue, endure*, has thus in the two languages acquired different nuances: in Arab. it denotes *eternal* duration, in Heb., of human life, *transient* duration. EVV. Ps. 17¹⁴ 49² *world* (*i.e.* "world" in the sense of *time, αἰών*, as in "world without end"), of the (fleeting) age, or existence (Ps. 49² "ye that *dwell* in חֲלָד"), of human life.

תַּעֲפֶה] 3 fem. sg. cohort. (the *fem.*, as 10²²: G-K. 144c), forming, with תהיה, on the analogy of the double jussive (Dr. 152. 3), a condit. sentence. It is true, the coh. is not so used elsewhere; and the *third* pers. in the coh. is of rare occurrence (Dr. 45 *n.*; G-K. 48d); but, though שׂט express a subst., and many moderns accordingly read תַּעֲפֶה (of the same form as תַּרְוֶמָה, תַּבְּוֶאָה, etc.), the hypoth. sense which seems to be intended, is expressed better by תִּפְּחֶה (so Ew. *Lb.* § 357b; Del. Di. Bu.).

18. וְרַבְּצָהּ] The *típhā* is prepositive; but the metheg, marking the countertone, shows that the pf. is *milra'*, and that the ם is consequently the ן consec. So וְרַבְּצָהּ, v.¹⁹.

כִּי יֵשׁ תְּקוּהָ] So Pr. 19¹⁸, Ru. 1¹²: cf. c. 14⁷.

וְאֶחָפְרָת לִבְטַח תִּשְׁכַּח] Dr. 162, 163, with *Obs.* In Heb., esp. in poetry, two verbs are not unfrequently put ἀσυνδέτως, where we should use a prep., or *so that*, to bring out the relation between them: cf. 31³⁴ וְאֶדָּם לֹא אֵצֶה פֶּתַח, not *going out* to the gate; Ps. 50²⁰ תִּשְׁכַּח בְּאֶחָד תִּדְּבָרַי; Nu. 14³ *so that* or *while* our children will become a prey, 1 S. 18⁵ יֵשׁוּעַ . . . יֵצֵא רוּחַ,

doing wisely; Is. 3²⁶ וְנִקְחָהּ לָאָרֶץ חֶשֶׁב, and she shall be emptied, *sitting* on the ground, 29⁴ וְשָׁפְלָהָ מֵאֶרֶץ חֲרָבִי, 27⁹ לֹא יִקְוּמוּ, 60¹¹ לֹא יִסְנֶרוּ: cf. on c. 30²⁸.— Σ for ^b has ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανείται σοι εἰρήνη, as though (Du.) they read מְחַרְדָּה וּמִשְׁלָם; which Du., keeping, however, תִּשְׁכַּב, would adopt (“*without* care (?) and complaint thou wilt lie down”); but the sense of מן is dub. (v.^{15a} is different), and no change is necessary.

20. מְנַהֵם] only here: cf. Aram. מְנַהֵן (Dn. 2³³); and מְנַהֵם, 4¹² †. See, further, G-K. 103m. After v.^{20c} Σ^A adds παρ’ αὐτῶν γὰρ σοφία καὶ δύναμις = עֲמוֹ חֲכָמָה וְנִבְרָה (12¹³), which Me. Be.¹ oddly adopt here.

CHAPTER XII.

2. [אמנם כי cf. הָבִי, 6²²; הָלֵא כִי, 2 S. 13²⁸; אֵךְ כִי, 1 S. 8⁹ (*Lex.* 472a).

הָעָם] ye are *people*, a strange statement. Du. הָעָם, which is the least change that will suffice; Bi. עַם נָכוֹן; Be. עַם עֲרָמִים for עַם (cf. Pr. 8¹² עֲרָמָה in a good sense, || הִכְמָה); Gr. הִכְמָה; Kto. הִידָעַם, *they that know* (cf. 34²), an excellent || to ^b חכמה.

3. [לֹא נִפְלְא אֲנֹכִי מֵכֶם] it is strange to find the same words in 13^{2b}, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by 13², written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But ⚭ is not evidence of the omission, except for those who omit ^{3c}. ^{4a}. ^b as well; for ⚭ omits these lines also.

4. ⚭ (omitting ^a. ^b, perhaps by ὁμοιοτ.) δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλευασμόν (obviously a rendering of ^c, שָׁחַק, from which nothing can be inferred as to ⚭'s reading of ^a. ^b); so Me. ⚭ סֹסֶן לִמְבַּח־סֹסֶס סֹסֶן לְלֹסֶן. Sgf. for ⁴ reads שָׁחַק שָׁחַק לְרַעְהוּ (לְרַעִים) קָרָא לְאֱלוֹהִי (or? לְרַעִים) לְמַרְעֵ אֱהִיָּה שָׁחַק צָדִיק וְתָמִים (לְפָחַד, from ⁵ לְפִיד) צָדִיק וְתָמִים לְפָחַד (לְפָחַד, from ⁵); Be.^K יהיה for אֱהִיָּה, with ⚭ (?; *v. supr.*), ⚭, and for ^c לְפִיד שָׁחַק צָדִיק וְתָמִים לְפִיד (*for calamity*, from ⁵). Du. שָׁחַק לְרַעְהוּ יְהִיָּה קָרָא לְאֱלוֹהִי וַיַּעֲבֹדוּ שָׁחַק אִישׁ צָדִיק. Gr. for ^a יהיה לְרַעְהוּ שָׁחַק. Bi.² *m.c.* has to reduce ³⁻⁴ to a single couplet, גַּם לִי לִבִּי כַמֶּכָּם צָדִיקָה חֲמָמָה לְבָתִּי, quoting ⚭ (!), as support for 'ל' 'ח' 'צ' (לְבָתִּי from ⁵ לְפִיד). All these changes and omissions are arbitrary. Against Be.^K Du. Gr. it is to be remarked that קָרָא לְאֱלוֹהִי וַיַּעֲבֹדוּ יהיה: ⚭ (so Bu.) is much better, “(One that is) a mockery to his

friend I am to be (see on 9²⁹), A caller unto God (in Eng. (A man) that called) unto God, and He answered him; the just, the perfect man is a mockery!" In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. 18^{4a}, Is. 22¹⁶ (מַה לָּךְ . . . קְבֹרוּ), 47⁸ 48¹ 54¹ רִנִּי עֲקָרָה 54¹, "Shout, O barren one, she (that) hath not borne," Jer. 49^{4b, 16}, 2 K. 9³¹, Mic. 1² = 1 K. 22²⁸, Mal. 3⁹ (G-K. 144p, Eng. tr.).

5. Rendered usually (*e.g.* by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to בָּח, they treat נָכַח as one (from נָכַח, —though not found elsewhere), and render ^b, "And a *stroke* for those whose foot slippeth." פִּיר, as 30²⁴ 31²⁹, Pr. 24²². עֲשָׂתוֹת from √ עָשָׂה, to *think*, common in Aram. (Dn. 6⁴; אַתְעֵשָׂה, Hos. 10¹³ אַל.; in Heb. יַחְעֵשֶׁה, Jon. 1⁶ †, and עֲשָׂתָנִי, *thoughts*, Ps. 146⁴ †, cf. אַל (עֲשָׂתָנִי), Is. 41²⁹ 55⁷ al.). עֲשָׂתוֹת, in view of the meaning of עָשָׂה, is a suspicious form; but the change to עֲשָׂתָנִי would be very slight. אַל freely, εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο πεσεῖν ὑπ' ἄλλων, taking no account of לִפְדִּי בָּח, and in χρ. τ. apparently thinking of לְעֵתוֹת for לְעֵשָׂתוֹת: hence Bi., cleverly, בָּח לְעֵתוֹת, "The prosperous despiseth the Almighty's time (of judgment: cf. 24¹), At the appointed time (cf. Ps. 75³) *his* foot stands firm" (he does not dread it). Du. תָּמִיד הָיָה לִפְדִּי בָּח לְעֵתוֹת שֶׁאֵין נִכָּח לְמוֹעֵד רִגְלוֹ (so Be., only omitting שֶׁאֵין), "The prosperous despiseth the Almighty's time (of judgment: cf. 24¹), At the appointed time (cf. Ps. 75³) *his* foot stands firm." For the appointed time his foot stands firm."

6. [יִשְׁלִי] G-K. 29t, 75u. The form יִשְׁלִי is, however, not necessarily (Be.) a *pausal* form (see, *e.g.*, Is. 21¹² תִּבְעֵינָּה, 56¹² אֲתֵי, Jer. 12⁹ הֲתֵי), and it may (against G-K.) begin a sentence (Ps. 68³² יֵאָתִי; and at least after אֶ, Ps. 122⁶ יִשְׁלִי). As the text stands, אֱהִי אֱהִי לְשֹׁדִים will be poet. for אֱהִי שֹׁדִים (*Lex.* 513b; Ps. 37¹⁶ 58⁵ 105³⁶ 116¹⁵ 123^{4b}); but Sgf. Bu. שָׁלוֹם אֱהִי לְשֹׁדִים, though not in itself necessary, has the advantage of making ^a

and ^b uniform in construction. Be. supposes אלהים to be a tendentious correction of אלהים, and would read לשדדי אלהים, “wohl geht es denen die Gott trotzen”; but שדד is to *spoil, devastate*, which is much more than *trotzen*, and not a word likely to have been used with God as an object.

[בַּמָּהוּת] only here: the pl. with an intensive force: G-K. 124a, ē; for the form, see Kō. ii. 201.

הָנִיף [לְאִשֶּׁר וְג.] Sgf. לְאִשֶּׁר הָבִיא בְּאִלּוּה יְדוֹ (so Be.^T; Be.^K הָנִיף for הָבִיא), “hath brought (*or* swung) his hand against God.” Du. לְאִמֵּר הָבִי אֱלֹה בְיָדִי, “Who saith, Is not God in my hand?” but *is not* is הֲלֹא (Gn. 27³⁶ is different); and this is merely the sense expressed by אִם without emendation.

7a. תָּרַךְ [תָּרַךְ] prob. from ^{8a}. Read with אִם Du. וְהִתְאַמֵּר לָךְ, the fem. sg. by G-K. 145k. Me. Bu. om., as introduced by error from ^{8a}.

8. שִׁחָ [אוֹ שִׁחָ לְאָרֶץ] is usually *to muse*, with collat. idea of *complain* (v. on 7¹¹); poet. for *talk*, Jg. 5¹⁰, Ps. 69¹³ 105², Pr. 6²². But in view of 7a. ^{8b} a syn. of רָמַשׁ is greatly desiderated. Rd. either (Be.^K Du.) אוֹ זִחְלִי אֶרֶץ (Mic. 7¹⁷, Dt. 32²⁴ עָפָר זִחְלִי), or (Hi. Sgf.) אוֹ שִׁחָ אֶרֶץ, or (Kautzsch, Bu.) חִיתִּי אֶרֶץ (cf. Ew. *Lehre der Bibel* (1874), iii. 13; Di. (keeping שִׁחָ), אוֹ שִׁחָ לְחִיתִּי אֶרֶץ).

8b, 9 in אִם are from אִם. Be. would omit them; but he does not explain what the antecedent to אִשֶּׁר in v.¹⁰ would be.

9. עָשָׂתָּה זֹאת. G-K. 20c.

אלוה 7 MSS [יהוה].

11. Form of comparison, as 5⁷.

לִי [יִשְׁעָם] the reflexive לִי: 5²⁷ 13¹.

12. בִּישִׁישִׁים [יִשִּׁישׁ] 15¹⁰ 29⁸ 32⁶ †; יִשִּׁישׁ, 2 Ch. 36¹⁷ †. Du., cleverly, but needlessly (for the sense comes to the same as when אִם is taken, as by Hi. Bu. RVm., as a quotation of the opinion of friends), הָבִי שְׁנִים.

13. עֲצָה [עֲצָה] Bu. “עֲצָה (30²¹), or rhythmically better, and graphically easier, עֲצָמָה (Is. 40²⁹).”

14. . . . וְלֹא . . . וְלֹא אִם: וְיִמִּי יִבְנֶה . . . וְיִמִּי יִפְתָּח (V “nemo est qui . . . nullus est qui . . .”); but אִם is equally probable. Bi. Be. Du. suppose that originally the clauses

varied, and that they were assimilated by **𐤀** and **𐤅** differently; but if so, **ומי**, as the more rhetorical and forcible expression, should stand in ^b.

15. **עצר ב'** as 4².

ויבשו 𐤅 **ξηρανεῖ** עָהָץ עָהָץ: Du. Be.^K **ויבש**; but an obj. expressed is desiderated. Of course the waters held back are not these which are dried up: but all that the poet means is that, when there is a flood, if the supply of water ceases, the water forming the flood quickly evaporates or otherwise disappears.

16. **תושיה** 5¹² n.

[**שגג ומשגה**] in one MS ^{Ken.} 245 **שונה ומ'**. A proverbial expression for *all, every one*: cf. **עצור ועוזב** (Dt. 32³⁶ with Dr.'s n.), **הרוה את הצמאה**, Dt. 29¹⁸, and, perhaps, **ער וענה** (Mal. 2¹² with Dr.'s n.). Still closer to the form of phrase used here are the Arabic phrases **المسمع والسامع** (which would be equivalent in Hebrew to **המשמיע והשומע** and **الشاهد والمشهود عليه** (cited with some other examples in Ges. *Thes.* p. 1362a), in the light of which the proposal to read **משגהו** for **משנה** is not only unnecessary, but improbable. Nor is Ehrlich's **ומשגה**, "every one that errs and every error," acceptable.]

17. **שולל** v.¹⁹, Mic. 1⁸ †. The sg. construed with a pl., as **ערום ויחף**, Is. 20⁴; **ערום**, c. 24^{7.10}. The adj. in all such cases is syntactically in the accus., defining the state (Dr. 161. 2 n.; G-K. 1180): usually the adj. agrees with the noun, but in the cases quoted it remains sing., lit. (as) *one stripped, naked*, etc. (The Syr. **ܠܥܠܐ** (24¹⁰), *naked*, is indeclinable: Kö. 332h; PS. 2989; Nöld. *Syr. Gr.* § 244.)

יועצים שולל [מוליד יועצים שולל] As Du. remarks, this is suspiciously like ^{18a}; **שָׁפֵל** (סָפֵל) is a better || to **יהולל** than **שולל** (see esp. Is. 44²⁵), and 𐤅^A has **יועצי ארץ** for **יועצים**: hence Du. would read **יועצי ארץ יסָפֵל**. Clever, and (Bu.) "sehr erwägenswert."

יהולל [ו' . . . יהולל] G-K. 116x; Dr. 117.

18. **מוֹסֵר** [מוֹסֵר] is *discipline*, but only *moral* discipline, not the constraint, or authority, exercised by a king. Rd. there-

fore מוֹסֵר (cf. שושילחא, *U balteum*), *bond* (from אָסֵר),—otherwise only in the pl., which indeed would here be an improvement (מוֹסְרִי); and cf. 39⁵ וּמִסְכֹּרוֹת עֶרְוָה מִי פִתְחָהּ; Ps. 116¹⁶. So Di. Bu. Du. etc.

אָסֵר in the sense *gird* (Neh. 4¹² †) is an Aramaic usage (W. R. S.); cf. in *Ex.* 12¹¹, Jer. 17¹, 2 K 3²¹; and PS. 32¹ אָסֵר (3), 32² אָסֵר (2), אָסֵר (2).

אָזוֹר Not a “girdle,” such as was worn *above* the robes, but (W. R. Smith, *JQR.*, 1892, 289 ff.; *EB.* 1734), a *loin-cloth*, worn round the loins, and tied with a knot, and worn as an *under-garment*, next the skin (Jer. 13¹⁻¹¹, Is. 11⁵), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 5²⁷; cf. the illustr. in Rawlinson, *Anc. Monarchies*, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 1⁸): *v.* further *Lex.* Here the אָזוֹר, as the *only* garment worn, is the badge of a captive or slave (a mark of the king’s limitation). Gr. Du. Ho. Be. St. אָסֵר, *bands* (Jg. 15¹⁴); but if W. R. Smith’s explanation is correct, no change is needed.

19. מוֹלִיד in loose appos. to the sf. in עָמוֹ; cf. 25² 26⁷⁻⁹. This is better than to regard it as an accus. of state (Gn. 3⁸ etc., 1 K. 14⁶; Dr. 161, *Obs.* 2; G-K. 118*p*).

אֵיתָנִים *firmly established*: “mighty” (EVV.) is a mere *quid pro quo*. אֵיתָן (in form an “elative,” like the opp. אֲכֹזֵב: G-K. 85*b*, 133*a*, n.) is another word (cf. on 9²⁶), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings *mighty*, *strong*, *strength* are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediæval Jews, whom the translators of AV. often followed as their guide. But the Arab. *watana*, as Schultens showed (*Orig. Hebrææ*, 1724, i. 8, ed. 2, 1761, p. 112 ff.), means to *be constant*, *permanent*, *unfailing*, esp. of water, but also of other things, as the ptcp. *wātin* of a *constant* friend (p. 110). This explains

the Heb. usage: thus נחל איתן, a *perennial, ever-flowing*, wady (Am. 5²⁴, Dt. 21⁴); *permanent, enduring*, of a bow (Gn. 49²⁴); of a secure, impregnable dwelling, Nu. 24²¹ (|| שים בסלע), Jer. 49¹⁹; of a nation, whose numbers never dwindle or fail, *imperishable*, Jer. 5¹⁵; and here of men *firmly seated*, or *established*, in positions of dignity (*v.* further *Lex.*).

וְיִסְלֹף דְּבָרֵי צְדִיקִים סִלָּף, Ex. 23⁸ = Dt. 16¹⁹ (of a bribe), Pr. 13⁶ 19³ אֲגִלָּת אָדָם תִּסְלֹף דָּרְכּוֹ, 21¹² 22¹² † סִלָּף, Pr. 11³ 15⁴ †. The √ idea seems to be to *be crooked*; and so in Pi. to *pervert, subvert*, or *upset* (see *Thes.*; and Del. on Pr. 11³,—much fuller than Toy). Arab. *salafa* is to *go before, precede* (Lane, 1407 f.), which does not help us. Levy cites two passages from T, Pr. 10¹⁰ (סִלָּף, *one who is crooked* with his lips = Heb. אָוִיל), and Est. 11⁶ 6¹⁰ פִּוְמִיָּה אִסְתָּלִּף, the mouth *verdrehte sich*.

20. [מסיר שפה ל] after a vb. of removing is strange: but it can only mean *with regard to*: so Ps. 40¹¹ 84¹².

21. [מִזִּיחַ †] מִזִּיחַ, Is. 23¹⁰, Ps. 109¹⁹ †.

אֲפִיקִים אֲפִיק is elsewhere a *channel*, esp. of a stream (6¹⁵ al.), or *tube* (poet. of a bone), 40¹⁸ (see also on 41⁷),—apparently something that *restrains*, or *confines* (cf. הִתְאַפֵּק, to *restrain oneself*); but from this a sense such as *mighty* can be obtained only artificially (Di. “*der viel Umfassende, hier speciell der an Kraft Vielvermögende, Gewaltige*”). Read either (Bu.) אֲמִיצִים, *the strong* (9¹⁹, Is. 28² al.), or (Du.) אֲבִירִים, *the mighty* (24²² 34²⁰), or (Be.) תְּקִיפִים, *the strong* (Aram., Dan. 2⁴⁰ etc.; otherwise in Heb. only Qoh. 6¹⁰: the vb. תְּקַף, however, in 14²⁰).

23. [מִשְׁגִּיא] *increasing*; see on 8⁷. 'AΘξ and 7 MSS מִשְׁגִּיא = מִשְׁגָּה (*v.*¹⁶), causing to err, *misleading* (so Me. Sgf.; the ל, after a Hif., as Gn. 9²⁷ לִיפַח א' יִפַּח' (*Lex.* 511b, c).

לִגְוִים (2) the ל, as 5². But 5 MSS לִאֲמִים, which may be right [cf. 8⁸ n.].

וַיִּנְחֵם] *and leads them away* (Di. De.); but this is doubtfully supported by 2 K. 18¹¹ (read rather here, with Hi., וַיִּנְחֵם בַּחֲלָהּ וּג', “and set them in Halah,” etc.; and so 1 K. 10²⁶): הִנְחָה is everywhere else used in a good sense. Read וַיִּנְחֵם, though not (Hi.) in the sense of *settled them* (which would need the *place* to be specified, as Is. 14¹ אֲרַמְתָּם עַל וַיִּנְחֵם, besides being unsuited to

the context), but in that of *leaveth them, forsaketh them* (|| וַיֵּאָבְדוּ^a), which is the sense of הִנִּיחַ, when used absolutely, as Jg. 16²⁶, Jer. 14⁹ אֶל תִּנְחִינִי (so Wr.).

24. עַם] om. Ⓢ Bi. Lag. Du.

דֶּרֶךְ] = a *pathless waste* (Dr. 164; G-K. 152u); cf. 26² 38²⁶ אִישׁ לֹא אֶרֶץ עַל הַמָּטִיר, 2 S. 23⁴ בָּקָר לֹא עֲבוּת, a *cloudless morning*, Ps. 88⁵ אֵין אֵל כִּנּוּר.

25. יִמְשְׁשׁוּ חֹשֶׁךְ] *they feel darkness* (not, *grope in darkness*); מִשֶּׁשׁ sq. acc., as Gn. 31³⁴ and Laban *felt about* all the tent (sq. 25¹⁴, Dt. 28²⁹).

וְלֹא אֹר] חֹשֶׁךְ is sometimes strengthened by the addition of וְלֹא אֹר (Am. 5^{18. 20}, La. 3²): so the meaning might be simply “they feel darkness, and not light.” לֹא abs. sometimes denies Gn. 29⁷, Nu. 20⁵, Is. 44¹⁹, Jer. 5¹² (*Lex.* 519a, b, *b*), so the words (as a circ. cl.) might be rendered *and there is no light*, like 22¹⁶ עַתָּה וְלֹא עֵת (but many MSS here בְּלֹא), וְאֵין מִסְפָּר, Ps. 104²⁵ 105³⁴; but לֹא alone, as ²⁴, would be better then (so Sgf. Du. Be.^K Bu.), cf. (after a vb.) c. 34²⁴.

וַיִּתְּעוּ Ⓢ πλανηθείησαν δέ, whence Bi. Du. Bu. (in note) וַיִּתְּעוּ (Nif.: cf. Is. 19¹⁴ בְּהִתְעוֹת יִעֲבֹר), avoiding the repetition from ^{24b}, securing the same subj. as in ^a, and making the line somewhat fuller.

CHAPTER XIII.

1. כֹּל] *i.e.* (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. אֱלֹהִים Bi. אֱלֹהִים; but this is weak. 12 MSS, אֱלֹהִים כֹּל-אֱלֹהִים; but "these things" is probably an addition (like *this* in EVV.), intended to limit "all" needlessly to what has just been said.

לָהּ] the reflex. ל, as 12¹¹.

3. אֵלֹהִים אֵל as 5⁸.

הוֹכֵחַ] inf. abs., as 9¹⁸: G-K. 113d (not inf. c., 53k, with a?).

4. אֵלֹהִים אֵל] strongly emphasizing the contrast between God and Job's friends. אֱלֹהִים Bi. Be. Du. St. וְאַתָּה; Me. Sgf. אֵל alone. וְאַתָּה is more idiomatic than אֵלֹהִים; but it is decidedly weaker than אֵלֹהִים אֵל.

טַפְּלִים] *plasterers of*. טַפַּל (14¹⁷, Ps. 119⁶⁹ †) is in Syr. (rare) to *foul*; in Talm. (Levy) to *smear* or *daub*; in Jer. 43⁹ טַפִּיל is *mortar*; טַפָּל, *plaster, whitewash*, Ezk. 13^{10, 11, 14, 15} 22²⁸ is also evidently the same word. אֱלֹהִים freely *ιατροὶ ἄδικοι*.

אֵלֹהִים] *worthlessness*, (cf. Syr. ܐܠܗܝܬܐ), *weak, feeble, poor*; perhaps also in usage felt to suggest אֵל; so Zec. 11¹⁷ רֹעֵי הָאֵלִיל, a *worthless* shepherd, Jer. 14¹⁴ (rd. קִסֵּם אֵלִיל), a *worthless* divination: usually in pl. of *worthless gods* or *idols*.

6. תּוֹכַחְתִּי] אֱלֹהִים ἑλεγχον τοῦ στόματός μου = תּוֹכַחַת פִּי, prob. rightly (Me. Bi. Wr. Di. Bu. al.).

7, 8. Notice the emphatic position of הָאֵל, וְלוֹ, הַפְּנִי, and לֹא before the verb.

תְּדַבְּרוּ . . . תְּדַבְּרוּ] אֱלֹהִים λαλεῖτε . . . φθεγγεσθε [against the repetition in אֱלֹהִים, see 8³ n.]. φθ. [nowhere else in אֱלֹהִים of OT., nor anywhere in ἈΘΣ, renders דַּבַּר, for which cf. only Sir. 13²², but it is] = הִבִּיעַ, Ps. 78² 94⁴; and in view of אֵל, תְּבִיעֵי may be right (Be. Du.). הִבִּיעַ is a poet. syn. of דִּבֶּר, implying

a *flow* of speech; and used in both a good (Ps. 119¹⁷¹ תַּבְעֵנָה) and a bad sense (Pr. 15² וְפִי כַסִּילִים יִבִּיעַ אוֹלָח (שְׁפָתִי תַחֲלֶה).

9. [תִּהְיֶה לְךָ בָּאֲנוּשׁ תִּהְיֶה לְךָ] (Gn. 31⁷, Ex. 8²⁵, Jg. 16¹⁰, 13, 15 †; Hof. הוֹתֵל; Is. 44²⁰ †) is Hif. of תָּלַל*; of this תִּהְיֶה לְךָ, and (less correctly) יִהְיֶה לְךָ, Jer. 9⁴ †, are, as pointed, Hif. with the ה anomalously retained (G-K. 539). But 1 K 18²⁷ we have a Pi. הִתְהַלַּח †, in 17² the subst. הִתְהַלִּים †, and Is. 30¹⁰ מִתְהַלְּלוֹת †, which show that Heb. must have had a secondary verb תִּהְיֶה formed from תָּלַל; and in all probability the Pi. תִּהְיֶה לְךָ should be read here and Jer. 9⁴ (see Stade, § 145^e).

10. [פָּנִים] פָּנִים, his face (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators *read* פָּנִים; nor is the change necessary.

11. [שָׂאֵת] cf. 31²³, Gn. 49³, Hab. 1⁷, Ps. 62⁵ (not in all with quite the same *nuance*).

12. [זִכְרֹנִים] זִכְרוֹן is both a *memorial* (Ex. 12¹⁴ al.), or thing calling something else to remembrance, and a *memorandum*, or thing worthy itself of remembrance (Ex. 17¹⁴ בְּסֵפֶר זִכְרוֹן, al.): in Est. 6¹ זִכְרֹנוֹת סֵפֶר, book of things worthy of remembrance, as records; here, things worthy of remembrance, as *dicta* to be appealed to, common-places, apophthegms, stock instances.

[לִגְבֵי חֹמֶר גְּבִיכִים] = “become bosses of clay,” the ל, as often, denoting *transition into* (Lex. ל 4), usually with a verb, as שָׁם, הִיא, etc., but occasionally in poet. and late Heb. without one (*ib.* 512^b), as Mic. 1¹⁴ בְּחֵי אֲכֹזִיב לְאַכְזֹב, Hab. 1¹¹ זֶה כְּחוֹ לְאַלְהֵי זֶה, Zec. 4⁷, La. 4³.

[גְּבִיכִים] גֶּבֶע is prop. the *back* (Ps. 129³), then the back, *i.e.* the boss or “buckle,” of a shield (15²⁶), and hence Ges. *Thes. propugnaculum, arx*, comparing Arab. ظَهْر, *back* (also used of the *back* of a shield), in the same sense, as Hariri, *Cons.*, p. 85, de Sacy, “ut corroboretur *dorsum* eius in litigando, *i.e.* validum præsidium habeat.” Perhaps, however, Du. Bu. are right in giving גֶּבֶע here the more obvious sense which it has in 15²⁶, the *boss* of a shield, fig. for *defence*.

13. [הַחֲרִישׁוֹ מִמֶּנִּי] the opp. הַחֲרִישׁוֹ, Is. 41¹; cf. Ps. 28¹, 1 S. 7⁸.

אני] note the emph. position; cf. Jg. 8²³, 2 S. 12²³ 17¹⁵, Jer. 17¹⁸ 21⁵ (Dr., *Tenses*, p. 202).

מה] idiom. for our "what will" (lit. *somewhat, aught*, 1 S. 19³ al.; *Lex.* 553b, 3); cf. 2 S. 18²² נִם אֲנִי וַיְהִי־מָה אֲרָצָה־נָא, 23 וַיַּעֲבֵר עָלַי. Bi. Du. Klo., taking back מָה עַל from 14, וַיַּעֲבֵר עָלַי, "Und komme über mich *was und was!*" lit. *was zu was*; cf. Ezk. 7²⁶ הָיָה עָלַי הָיָה, Jer. 4²⁰. The proposal is clever but venturesome.

14. [עַל־מָה וְג'] Why should I take my flesh in my teeth, and put my life in my hand? This, understood in the natural sense of the idiom in ^b, would mean, Why should I hazard, or *imperil*, my life (see Jg. 12³, 1 S. 19⁵ 28²¹, cf. Ps. 119¹⁰⁹) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di.¹ De. explain the phrase as meaning, Why should I make a desperate attempt to *save* my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, *at all adventures* (lit. *super quidquid fuerit = whatever happens*); but this is a highly questionable sense of עַל מָה. It is far better, with Me. Di.² Bu. al., to omit עַל מָה (which is not expressed by עַל) as dittographed from 13^b עַל־מָה. [If עַל־מָה be omitted the v. is in the normal 3:3 rhythm.]

15. לֹא] so Kt.; לוֹ, Qrê, 'A ΣΤΥ, Saad. (Ὁ ἐάν με χειρώσῃται ὁ δυνάστης ἐπεὶ καὶ ἡρακται [הַחֵל]).

יַחֵל] has been very differently understood: יַחֵל is to *wait* (as of rain, not waiting for man's command, Mic. 5⁸), esp. to *wait expectantly*, c. 14¹⁴, Is. 42⁴ 51⁵ al., usually sq. ל or לוֹ; here, 6¹¹ and Ps. 71¹⁴ abs., and so nearly = *hope*. Hence (1) *I do not wait* (pregn.; sc. for anything better), virtually = *I have no hope* (Me. Bu. RVm.⁸ [Dr., *Book of Job in the Revised Version*, p. 37, n. p]); (2) *I do not wait* = *I need not wait* (Di.), i.e. I do not *wait* for my fate, I am sure of it (so virtually Da. RVm.², *I will not wait*, i.e. I will not wait for a more distant death, it is close at hand); but יַחֵל seems always to be used of waiting *hopefully* (for help, etc.); (3) Du., I cannot *hold out*, endure my present condition longer, "as in 6¹¹"; but this is not really the meaning of יַחֵל in 6¹¹; (4) with לוֹ, *For him* do I

wait (Del., cf. RVm.¹), *i.e.* I am only waiting for Him to give me my death-stroke; but **יחל** never occurs in the sense of *waiting for* anything evil (contrast 30²⁶).

יִקְטֹלְנִי קטל is an *Aram.* word; elsewhere in Heb. only 24¹⁴, Ps. 139¹⁰ †; with קטל, Ob.⁹ †.

17. **שָׁמְעוּ שְׁמוֹעַ**] So 21² (מלחי +, as here), 37², Is. 6⁹ 55² †; G-K. 113n.

אֶחָדָהּ †] Both the $\sqrt{\text{ }}$ and the form are Aramaic. **חָהּ** (= **חָי**, **חַיָּ**, common in $\mathcal{T}$ and Syr.; oft. = **הָיָה**) in Heb. only 15¹⁷ 32⁶ 36². 10. 17, Ps. 19³ † and prob. 52¹¹: **אֶחָדָהּ** (properly **אֶחָדָהּ**; hence Lag. Bu. here **אֶחָדָהּ**) is an inf. Afel (cf. Dn. 2¹⁰ **לְהַחְיֶה**), used as a subst.; cf. Dn. 5¹² **אֶחָדָהּ אֶחָדָהּ**, the *declaring* of riddles: Ps. 49² $\mathcal{T}$ **שָׁמְעוּ אֶחָדָהּ דָּא**, hear this *declaration* (teaching); for the form in Heb., see G-K. 85b (**אֶחָדָהּ**), 85c (**הַנִּפְחָה**, inf. from **נָפַח**, formed on the *Aram.* type, cf. **הִנְחָה**, Dn. 5²⁰). $\mathcal{A}$ *ἀναγγεῖν* = **אֶחָדָהּ**: so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + **בְּאֵינִי**, but without a vb.) cf. 15²¹ and 2 S. 22⁷; but in the latter case **תְּבִנָּה** has almost certainly dropped out (see Ps. 18⁷, and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. **עֲרַכְתִּי** [עֲרַךְ *to arrange, set in order* (e.g. pieces of wood, (the dishes on) a table, (the line of) battle) is used with **מִלֵּךְ** as the expressed object in 32¹⁴ (**הָשִׁיב**, *to answer*), and probably, with the same or a synonymous word understood but not expressed, in 33⁵ (**הָשִׁיב**) 37¹⁹ (**אָמַר לִי**) of careful, well-arranged speech. **עֲרַךְ מִשְׁפָּט** might, therefore, well mean *to set forth, or state a legal case*, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23⁴, where the parallel is particularly noticeable—**אֶעֱרַכָּהּ לִפְנֵי אֱמֹלָא וּפִי מִשְׁפָּט**. For the use of **מִשְׁפָּט**, not of legal *decisions*, but of *pleadings*, cf. 1 K. 3¹¹; and for a somewhat analogous use of **עֲרַךְ**, cf. 2 S. 23⁵ **עֲרֹכָה בְרִית** . . . *a covenant (of which the terms are) fully and duly set forth* (Dr. *ad loc.*). The phrases in 23⁴ and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has

not yet stated his case, and is still in v.²² only on the point of doing so. Hence Budde, *e.g.*, renders here by “ich habe die Verhandlung gerüstet,” in 23⁴ by “darlegen wollt’ich vor ihm das Recht.” This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, *I foresee the result of the legal argument*,—an admirable parallel, it is true, to v.^{18b}, but a meaning that is very hazardingly based on a doubtful interpretation of the difficult phrase עֲרֵכִי הָרִינִים in *Pirke Abhoth*, 1⁸⁽⁹⁾. $\mathfrak{E}$ renders ἰδοὺ ἐγὼ ἐγγὺς εἰμι τοῦ κρίματος μου, reading קרבתי instead of ערכתי; reading with $\mathfrak{E}$ and pointing קִרְבִּיתִי we should obtain the phrase used in Is. 41²¹; but this, too, might be open to the objection, for what it is worth, that v.¹⁸ would anticipate v.²².]

מִשְׁפָּטִי rd. משפטי, with $\mathfrak{E}$ S, 1 MS^K Du. [Even if משפטי be read, the phrase remains virtually identical with that in 23⁴ (see last n.), and it is noticeable that Bu., who translates differently in 23⁴ and here, argues in favour of $\mathfrak{M}$ here and consequently of exact identity of phrase in the two passages.]

19. . . . [מי הוא] as Is. 50⁹ מי הוא ירשעני; see on 4⁷ (*Lex.* 216b).

21. [הִרְחַק] G-K. 299.

[תִּבְעֵתִי] as 7¹⁴.

22. [וְהִשִּׁיבֵנִי] and answer me: lit. turn me back (sc. with a word; see Dr. on 2 S 3¹¹); with omission of דָּבַר, as 20² 33^{5, 32}, 2 Ch. 10¹⁶ (|| 1 K. 12¹⁶ + דָּבַר); cf. Dn. 3¹⁶ (Aram.).

23. $\mathfrak{E}$ πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; .δίδαξόν με τίνας εἰσὶν; surely reads ^a as $\mathfrak{M}$, and expresses פִּשְׁעֵי וְחַטָּאתַי by τίνας. [Attempts to emend (Be. Du.) $\mathfrak{M}$ on the basis of $\mathfrak{E}$ are therefore ill-advised. Still the recurrence of חַטָּאות and חַטָּאתִי in the same v. are “not exactly an elegance” (Bu.), and some corruption earlier than $\mathfrak{E}$ is not improbable.]

25. [וְאֵת] אֵת before an indetermin. noun is very anomalous (G-K. 117c; Ew. § 277d (2); Dav. § 72, R. 4): rd. prob. וְאֵם (Be. Bu.); and cf. Kō. 288g. If correct, אֵת will point to the particular piece of chaff symbolizing Job.

26. [כִּי] not for (RV.), but that after a question implying surprise or deprecation; as, *e.g.*, 6¹¹ 7^{12, 17}, Gn. 20⁹, Is. 22¹; *Lex.* 472b.]

27. וְתַשֵּׁם] the jussive is out of place: rd. וְתַשִּׁים (Dr. 171, 174; Bu.). G-K. 109^k allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

סֵד] 33¹¹† (a quotation from here). Syr. ܣܝܕ, wooden stocks; in Acts 16²⁴ ܣ for τὸ ξύλον (as Jb. 33¹¹ ܣ for סֵד). Cf. מִהֶפְכָּח and צִיָּן.

חָקַה [חֲתַחֲקָה] חָקַה is to *cut in, grave, carve*: hence Pu. מִחֲקָה, *carved work*, 1 K. 6³⁵, Ezk. 8¹⁰; and חֲתַחֲקָה (only here), to *cut in or grave for oneself* (cf. חֲתַפֵּשֶׁת, to *strip off for oneself*, חֲתַפֵּחַ, *sibi solvere*; G-K. 54^f); i.e. thou *incisest* or *makest thee a line against* (= *about*) the soles of my feet, *fixest limits* for them which they may not pass. Du. regards רָגְלִי as repeated by error from ^a, and pointing שִׁרְשִׁי renders, “Thou makest thee a groove about my *root*,” supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line 14^{5c}, so as to form a couplet: Thou *fixest its limit* (הִקְיָו) that it cannot pass.

28. And he—a man thus miserably treated (²⁷)—*crumbles away like a rotten thing*—in particular (see on 5³) worm-eaten wood,—and like a moth-eaten garment. ܣܝܣܐ ܕܫܟܠܐ, ܣܝܠܐ, *like a wine-skin*, i.e. בִּרְקֵב, Aram. רִיקְבָּא, Gn. 21^{14, 15, 19} ܣܝܠܐ, for חֲקֵת; for בְּלֵה of a water-skin, cf. Jos. 9⁴ נֶאֱדָרוּ בְּלִים. Be. adopts this reading; but ܣܝܠܐ yields a perfectly satisfactory sense. The 3rd person, following the 1st in v.²⁷, is, however, somewhat awkward; and hence v.²⁸ has been supposed to be either misplaced—Me. would place it after 14^{2a}, Sgf. after 14^{2b}, and Bi. after 14³, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.’s explanation of 13^{27c} 14^{5c}, הוּא must be rendered *it*, and will refer to the “root” of ^{27c}. For בִּרְקֵב (not בְּרֵקֵב, as is general when the subst. is not defined by an adj. or rel. following), cf. 14^{2, 6} 16¹⁴ 31¹⁸ 38³ (Di.); and see G-K. 1260, *p*; Lex. 207b, *f*.

CHAPTER XIV.

2. [יָצָא] could also (cf. יָעַמַר in *b*) be pointed as impf. יָצָא; in this case the construction is exactly as in v.¹⁰, the first following impf. with *waw* consec. being in accordance with Dr. § 80, the second with Dr. § 76, β; in מִן the vb. is pf. of experience (Dr. § 12) followed by the impf. with *waw* consecutive (Dr. § 80). It is not certain that ἄνθος ἀνθησάν read differently from מִן: in any case it is unnecessary to substitute יָצָא (Wr.) or יָצָא (Be.) for יָצָא; for יָצָא is used of plants (1 K. 5¹³, Is. 11¹): like מִלֵּל (of plant life, *e.g.* Ps. 90⁶) it is here used figuratively of men, as are מִלֵּל in 24²⁴ and מָרַח and צִיץ in Ps. 92⁸.]

[וַיִּמָּל] We have parallel forms in 18¹⁶ וַיִּמָּל, 24²⁴ and Ps. 37² וַיִּמָּל †; cf. לְעֶרֶב וַיִּמָּל וַיָּבֶשׁ, Ps. 90⁶. It has been questioned whether the first four of these forms are Kal, from מָלַל*, to *droop, languish*, cogn. with אָמַל, or Nif., from מָלַל, parallel to מָלַל (cf. Ps. 58⁸ וַיִּחְמָל; Ps. 118^{10, 11, 12} בִּשְׁם י' כִּי אֶמְלֵם), to *cut off* (Ps. 90⁶, with the implicit cogn. ptcp. as subject, הַמְּמָלֵל). The latter rendering seems the more probable. מָלַל is more naturally connected with מָלַל than with אָמַל; and while in many of the passages either sense would suit, in Job 24²⁴ *be cut off* is more suitable than *droop*; and to *be cut off* is such a common fate for grass that the objection that to *droop* or *languish* is what more normally happens to it, does not amount to much. ἄνθος ἐξέπεσεν = וַיִּבֶל, and *fades away* (see Is. 28¹ τὸ ἄνθος τὸ ἐκπεσόν = צִיץ נָבֵל, 40⁸), which might well be the orig. reading; so Du.

3. [וַאֲחֵי] ἄδϣ, Me. Di. Wr. Bi. Be. Bu. Du. וַאֲחֵי, in better agreement with the context. For the emphatic position, cf. Gn. 12¹², 2 S. 12⁹, 1 K. 1^{6, 35}, Is. 57¹¹ 58², Jer. 9², Ezk. 22¹², Hos. 2^{15b}: see further examples in Dr.'s n. on 1 S. 15¹.

4. [מי יתן] followed by an accus. of the thing longed for, as Dt. 28⁶⁷, Ex. 16³ al. לֹא אֶחָד is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.^{1.2} Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens ^b by prefixing מִחַטָּאוֹת, "not one is *without* sin"; but this strains unduly the מן.

5. חֲקֹךְ (Kt.) חֶק is originally something *cut in* (Is. 22¹⁶ לוֹ (חֲקֵקִי בַסֶּלַע מִשָּׁבֶן לוֹ (חֲקֵקִי בַסֶּלַע מִשָּׁבֶן לוֹ), and so something *incised*, or *engraved*, on stone or metal, *i.e.* a *statute*; then more generally something *prescribed*, in many different applications (*Lex.* 349) as a *prescribed allowance* of food (Gn. 47²², Pr. 30⁸), a *prescribed due* (Lv. 6¹¹), here and v.¹³ a *prescribed limit* in time (on the question whether it also denotes a *prescribed limit* in space, see phil. n. on 26¹⁰ 38¹⁰).

עֲשִׂיתָ & ἔθου, Σ ἑταξας, Υ constituiti, which point to שָׁתָּ; so Be. Bu. Du. There occurs indeed in 28²⁶ בַּעֲשֻׁתוֹ לִמְטָר חֶק, but חֶק has not there the same meaning as here.

6. [מֵעַלָּיו] *from upon* him,—that thy unfriendly eye may rest *upon* him no more; cf. *e.g.* 9³⁴, Ex. 18²², Am. 5²³, Jon. 1¹¹ (*Lex.* 758b, b).

וַיִּחְדַּל [וַיִּחְדַּל] חָל is to *cease* (v.^{7 end}), *desist*, *forbear*; the meaning to *cease* (*sc.* from labour), *rest*, is very doubtful; the only parallel being 1 S. 2⁵, where, however, חָלָיו עָבַד should almost certainly be read for חָלָיו עָר. Read וַיִּחְדַּל, and *desist*, *forbear* (Am. 7⁵ al.); so Bu. Be.^K St.; Gr. לוֹ וְנָח, *that he may have rest* (*impers.*, as 3¹³); but it is not certain that ἵνα ἡσυχάσῃ represents this.

[יִרְצָה . . . יוֹמוֹ] יִרְצָה, *to take pleasure in*, *enjoy*, with the acc., *e.g.* Ps. 102¹⁵. יוֹמוֹ here virtually = *his* (finished) *day*—the hour toward sunset when he receives his wages (Dt. 24¹⁵) and rests (7¹⁴).]

7. [ויעוד Dr. 124, 136 and *Obs.*; cf. Pr. 19¹⁹.

[יחלף in Kal (of a plant) to *come on*, i.e. to *sprout* (Ps. 90^{5, 6} חָלַף; בבקר כחציר יחלף: בבקר יצין וחלף), in Hif. to *renew* (Is. 40³¹), or, as here, to *show newness* (G-K. 53^d), i.e., of a plant, to *put forth fresh shoots*, of a bow (29²⁰), to *keep fresh* and pliable, opp. to old, dried up, and useless.

8. [יוקן G-K. 53^e; Ew. § 122^c (acc. to Ew. with an *inchoative* force = *senescere*; so המחיק, 20¹² *dulcescere*; האמין, Ps. 27¹⁴ to *become courageous*; העשיר, Ps. 49¹⁷ *ditescere*; הַשִּׁים, Jb. 21⁵ *stupescere*; מרעיד, Dn. 10¹¹ *contemiscens*).

9. [יפריח *put forth buds or shoots* (G-K. 53^g); Pr. 14¹¹ (fig.) בחצרות אלהינו יפריח 92¹⁴ ואהל רשעים יפריח.

[עשה] = *produce*, as Gn. 1¹¹, Ezk. 17⁶ al. (*Lex.* 794^b, 2).

[נמט] *something* (freshly) *planted*: Ⲛ νεόφυτον.

10. [ויחלש ו after ימות, Dr. 80; G-K. 111^{it}. If חלש means to “waste away” (EVV.), any word may mean anything in Heb. The $\sqrt{\text{חלש}}$ means, as in Aram. (Ⲭ and Syr.; e.g. ܡܠܟܐ = *ἀνανδρος, ἀσθενής*, PS. 129⁵), *weak*; it does not even, as is sometimes said, mean *prostrate* (except in a fig. sense), and it is opposed to נָבֹרַ (Jl. 4¹⁰ יאמר גבור אני חלש, Ex. 32¹⁸ “the answering of נָבֹרַ,” opp. to “the answering of חלשה”); in Ex. 17¹³ read וַיַּחֲלֹשׁ, *weakened, disabled*, as in Jb. 12²¹, Ⲛ וחוקה מלכיא מַחֲלִישׁ (Levy) for רָפָה; in Is. 14¹² חלש על cannot possibly mean “lay low”; rd. either מוֹשֵׁל בַּלְגִּיּוֹת or חֹלֶשׁ עַל-גִּבּוֹת (lying) *powerless* on the corpses. Ⲛ ⲡⲓⲭⲉⲣⲟ = וַיִּחָלֶשׁ (see v. 20 19¹⁰, Ⲛ and ⲡⲓ), and *is gone*, or even (Wr. Gr. Bu.) וַיִּחָלֶף (9²⁶, Ps. 102²⁷; cf. ἀπέρχομαι for חלף, 1 S. 10³, Ct. 2¹¹, Bu.), forms a better sequel to ימות than ויחלש; and either of these, it must be admitted, may well be right.

[ואיר Ⲛ οὐκέτι ἐστίν, Ⲛ ⲡⲓⲭⲉⲣⲟ , which, unless paraphrases, will express וַיִּאָּנֶה or וַיִּינָנו; so Me. Sgf. Be. But this—quite apart from the fact that at least וַיִּאָּנֶה (as distinct from וַיִּינָנו) is found only after verbs implying (1 S. 9⁴), or expressing (3⁹, Ps. 69²¹, Pr. 13⁴ 14⁶ 20⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵ †) a *search*—is, as Bu. Du. Peake all remark, much inferior to the question. Sgf. Be. are hypercritical. “The question,” they declare, “is

out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument וְאֵין is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both *Where is he?* and *He is not* must be understood with the same tacit limitation, "*Where on earth?*" and "*not on earth.*" מַי, אֵי, and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (*no one, no where, not, etc.*); see, e.g., 20⁷ אֵין.

II. Varied from Is. 19⁵ וְנִשְׁתַּח מִיָּם מִהֵימָן וְנָהָר יִחְרַב יוֹבֵשׁ (of the *future* decay of Egypt, the ים and the נהר being the Nile): the poet applies the words more generally, ים having no doubt the sense of an inland sea or lake (as, *e.g.*, in כנרת (ים)). Di. Be. Du. strike out the v. as (Du.) a “thoughtless marginal citation on 19a. b, to which (after 19c) 12a also belongs: both, forgotten by a scribe, in the end found their way here”: Du. thus omits ¹¹ altogether, makes ^{10a. b. 12b. c} the quatrain here, and ^{19c. 12a. 20a. b} the quatrain after ^{18a. b. 19a. b}. But these transpositions are violent: ^{12a} is much more forcible where it is than after ^{19c}; and the comparison in ¹¹, so far from breaking the connexion between ¹⁰ and ¹², forms an effective introduction to ¹², and justifies the reinforcement, in different words, of the thought of ¹⁰. For the comparison expressed by the † *adaequationis* in ¹², see ^{19c}, Pr. 25²⁵ 26¹⁴ al.; *Lex.* 253a.

אָזל] The common Aram. word for *go*—in Heb. here, Dt. 32²⁶, 1 S. 9⁷, Jer. 2³⁶ (text doubtful, but not certainly wrong: see Dr., *Jer.*, p. 339f.), Pr. 20¹⁴†, usually with the force of “*go away*.”

12. **עַד בִּלְחֵי שָׁמַיִם** occurs before a subst. in Is. 14⁶ †, **מִפְּנֵי בִלְחֵי**; and **מִבְּלֵחֵי**, often before an inf. (so, no doubt, **עַד בִּלְחֵי**, Dr. on Dt. 3³; *Lex.* 117a). Is. 14⁶, and the fact that the inf. is a subst., may defend **עַד בִּלְחֵי** here; but **בִּלְ** is much more frequently used to negative a subst.; and we have twice **עַד בִּלְ**: Ps. 72⁷ **עַד בְּלִי יִרְחַ**, Mal. 3¹⁰ **עַד בְּלִי יְיָ**. **ἕως ἃν ὁ οὐρανὸς οὐ μὴ συνγραφῇ** (Ἰ donec non consuetur),—prob. a paraphrase: **ἕως ἃν κατατριβῇ** (whence **Ἰ donec atteratur**), **ΣΘ ἕως παλαιώθῃ**, **חכמן יכלן**, **ס—all = עַד בִּלְחֵי שָׁמַיִם** (for **ἕως** see Gn. 18¹², Is. 51⁶, Field) till the heavens

wear away (so Geiger, *Urschrift*, p. 417; Bi. Be. Du.). It is true, בָּלָה is used of the heavens and earth, Ps. 102²⁷ יְבִלֵי וְכָלֶם כִּפְּנֵי יְבִלֵי, Is. 51⁶ כִּי שָׁמַיִם כַּעֲשֵׂן נִמְלְחוּ וְהָאָרֶץ כִּבְנֵי חֲבָלָה, to denote their gradual wearing away; but with עַר the absolute negative בִּלְחִי (or בִּלִּי) is more forcible.

יְקַיֵּצוּ רֹגִי the change to singulars (Ⲭ^A 'A יְקַיֵּצוּ, Θ (Field) וְלֹא יַעַר מִשְׁנָחוּ: Be.^K Du.) is not necessary: when a *group* of persons is spoken of a change from sg. to plur., or *vice versa*, is frequent in Heb. poetry (cf. on 21³⁰). Bu. would attach ^{12a} to ¹¹ (cf. ¹⁹), making ^{12b.c} an independent distich, and so leaving the two plurals by themselves.

14. הַיְחִיָּה Ⲭ ζήσεται, probably a dogmatic rendering, intended to make Job affirm distinctly the thought of the resurrection. Cf. ἔως πάλιν γένωμαι, for ^{14c} עַד בּוֹא חַלִּיפָתִי Du., however, supposes Ⲭ to imply, for הַיְחִיָּה, יְחִיָּה, which he adopts, taking אִם as expressing a wish (Ps. 81⁹ 95⁷ al.; G-K. 151e), "If only a man might die, and live again!" and regarding the line as the last of the quatrain, ^{13a.b.c} ^{14a}.

15. תִּכְסֶּף Kal, Ps. 17¹² †; Nif. Gn. 31³⁰, Ps. 84³ † (Zeph. 2¹ לֹא נִכְסֶּף = unabashed; see Ⲥ of Ps. 35⁴ 69⁷). The Nif. being certain in Gn. 31, Ps. 84, Bu. would read it also here and Ps. 17¹².

16-17. Do these verses describe God's *present* attitude towards Job (so Ew. Di. De. Da. and most)? or do they carry on ¹⁵, describing what God's *future* attitude would be, if he were to act as described in ¹⁵ (so Umbreit, Hi. Me. Studer, and esp. Bu.; also Ho.)? In the former case, they will be rendered: "For (giving the reason for the preceding wishes) now thou numberest my steps (watchest my movements jealously, as if I were a malefactor; cf. 13²⁷), Dost thou not keep watch upon my sin (שָׁמַר עָלַי, as שָׁמַר אֵל, 2 S. 11¹⁶ (עָלַי=עַל, as often in some books; *Lex.* 41a), of Joab keeping watch upon Rabbath-Ammon; and, in a friendly sense, of keeping watch over so as to guard, שָׁמַר אֵל, 1 S. 26¹⁵; שָׁמַר עָלַי, 1 S. 26¹⁶, Pr. 21¹¹ 6²²; the question indicated by the tone of the voice, G-K. 150a, b; or better, with Ⲭ Ew. Di. Du. לֹא תַעְבֵּר, Thou dost not *pass over* (Mic. 7¹⁸, Pr. 19¹¹; cf. c. 7²¹) my sin)?

My transgression is sealed up in a bag (Hos. 13¹²); And thou plasterest over (13⁴) my iniquity (keepest it securely fastened up till the day of reckoning)." In the latter case they will be rendered: "For then thou *wouldest* number my steps (and see that I made no slip"; cf. 31⁴ "Doth not *he* see my ways, and number all my steps?" also "I would declare unto him the number of my steps," in 31³⁷); "Thou *wouldest* not keep watch upon my sin; My transgression (*would be*) sealed up in a bag (to be brought out and remembered no more), And thou *wouldest* (וַחֲטַפֵּל) plaster over (whitewash, fig. for palliate) my iniquity." But [the first of these two interpretations was adopted in *The Book of Job* (1906)].

18. נָבֵל [הָרַ נֹפֵל יָבוֹל, usu. of a flower or leaf, seems to combine the ideas of *fading* and *falling*; cf. Is. 1³⁰ כִּי תִהְיוּ עֲלֵהּ בָאֵלָה נָבֵלָה, *fading and falling* in regard to its leaf, 28¹ וְצִיץ נֹבֵל, 34⁴ the heavens will rot and be rolled up like a scroll, Ps. 1⁸; fig. of the earth, to *wither*, Is. 24⁴ אֶבְלָה נָבֵלָה הָאָרֶץ; to *sink down exhausted*, Ps. 18⁴⁶ בְּנִי נָכַר יָבוֹל, Ex. 18¹⁸ (Jethro to Moses) נָבֵל תָּבֵל גַּם אֹתָהּ גַּם הָעַם הַזֶּה הוּא אֲשֶׁר עִמָּךְ; it is thus rather a strange word to apply to a mountain (RV. "cometh to nought" is too free a version). Still it might perhaps be used figuratively for *crumble away*. So Di. De.: "But a mountain falling *crumbleth away*"; Du. יָבוֹל, "But even a mountain *crumbleth away*" ("the 'even' is implied by the emph. position of הָרַ and צוֹר"). ⲙⲟⲩ both express יָבֵל for יָבוֹל; hence Lag. Sgf. Be. Bu. נָפֵל יָבֵל, "But a mountain *surely falleth* (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) יָבֵלָה נֹפֵלָה, a fallen mountain (נֹפֵל, as Dt. 21¹ al.) *weareth away* (cf. on v.¹²). [There are indications in the MS that Dr. doubted whether ⲙⲟⲩ, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

יעֲתָק ⲙⲟⲩ παλαιωθήσεται, from the Aram. sense of the √; see on 21⁷.

19. שְׁחָקוֹ Ex. 30³⁶ (ingredients of incense); Ps. 18⁴³ =

2 S. 22⁴³ (fig. of foes) †. Syr. ܫܢܝܐ, oft. for στυγνίζειν. For the *order* (obj., vb., subj.), Dr. 208. 1; G-K. 142. 2a.

[תשמה] with ספיה, the plur. being construed as a collective (G-K. 145k); cf. 20¹¹ 27²⁰ 30¹⁵, Is. 34¹³ 59¹², Ps. 18³⁵ 37³¹. Upon the same principle, the suff. in ספיה refers to מים (G-K. 135p, though all the instances cited are not certain); cf. c. 39¹⁵. But ספיהם would be certainly better.

[ספיה] *their overflowings*: Arab. safaha, to *pour out* (e.g. blood, Qor. 6¹⁴⁶); Is. 5⁷ מִשְׁפַּח †, *shedding* (of blood); ספיה also, if rightly explained as meaning properly growth from *spilled* grain (Lv. 25⁵ קציר ספיה¹¹; 2 K. 19²⁹ = Is. 37³⁰ †), will be from the same √. Gr. Bu. Be.^K סחיפה, supposed to mean a *prostrating*, violent rain, a “cloud-burst,” from סחף, a √ rare in Heb. (Jer. 46¹⁵ si vera l., Pr. 28³ סחף מטר סחף †), but common in Syr., in the meaning to *throw down* (e.g. a house, for καθαιρεῖν; = ἐδαφίζω, Lk. 19⁴⁴; PS. 2590 f.). As, however, there is no evidence that סחף was confined in Heb. to the prostrating effects of *rain*, the supposition that סחיפה meant specifically a “cloud-burst” is precarious.

20. [תתקפהו] 15²⁴, Qoh. 4¹² †; cf. תִּקַּף, Est. 9²⁹ 10², Dn. 11¹⁷ †. Aramaic תִּקַּף, *be strong* (Dn. 4^{8.17} al., Tgg. Syr.), and, except here and 15²⁴, only in late Hebrew. The sf., as in יִכְלִיתוּ, Ps. 13⁵; G-K. 117u.

[משוה] תִּשְׁוֶה would be better.

21. [יצערו] יִצְעֲרוּ, opp. to כָּבִד, as Jer. 30¹⁹, יִצְעֲרוּ; [so here in exact antithesis to יִכְבְּדוּ, *they come to honour* (RV.), יִצְעֲרוּ means *they come to dishonour*; cf. ܝܨܥܪܐ = ἄτιμος, Mt. 13⁵⁷; ܡܠܘܢܚܒܐ ܨܥܕܐ, “sown in dishonour,” 1 Cor. 15⁴³]. למר the accus., as Ps. 73¹⁷; cf. 9¹¹.

CHAPTER XV.

2. [הַחֶכֶם יַעֲנֶה דַעְת־רוּחַ] usage would admit of דַעְת־רוּחַ defining the answer given (cf. Gn. 41¹⁶, Pr. 18²³, Neh. 8⁶), in which case we should render, *should a wise man (i.e. Job) make reply with windy knowledge*: or of being that to which the reply is made (cf. 32¹² 40² and probably 33¹³): then render, *should a wise man (i.e. Eliphaz) make reply to (such) windy knowledge* as Job has given utterance to. Parallelism favours the former rendering.]

3. [הוֹבִיחַ] The inf. abs., defining *how* the actions mentioned in ² take place, as often (G-K. 113*h*).

[יִסְכֹּן] in the sense of to *benefit, profit*, or (34⁹) *gain profit*, only in Job (22² 34⁹ 35³).

[וּמַלִּים] Ἐ ἐν λόγοις, reading, perhaps, במלים (without *waw*); but פּ is perfectly possible, and an instance of the force of a prep. (here ב in בָּרַב) extending from one line of a distich to another; G-K. 119*hh*.]

6. [יַעֲנֶנּוּ] “with the fem. dual, as Pr. 5² 1¹⁶ 26²³, Ps 11⁴” (Di.); G-K. 145*u*.

7. Wast thou the first (syntactically, “*as* a first one,” accus. defining תְּהִיָּלָה, G-K. 118*q*; cf. Is. 65²⁰) born to be a man? אָדָם, accus. of product: 11¹² 22¹⁶, Mic. 3¹², Is. 24¹²; G-K. 121*d*).

[רְאִישׁוֹן] “exhibits a double orthography, the phonetic with י, the etymological with א” (Du.); cf. רְאִישׁוֹנָה, Jos. 21¹⁰, and G-K. 23*c*. The same orthography (רְאִישׁוֹן) is found always in the Sam. Pentateuch, Gn. 8¹³ 13⁴ etc. (Kö. ii. 225*n*).

8. [הַבְּסוֹד] Cf. 22¹³; and see G-K. 100*l*.

[הַבְּסוֹד אֱלֹהֵי תִשְׁמַע] סוֹד means (1) *familiar, confidential converse, secret*; cf. Am. 3⁷, Pr. 11¹³ 25⁹; (2) a company or circle who talk confidentially to and exchange secrets with one

another, and so sometimes *a council*; cf. Jer. 6¹¹ 15¹⁷; and in this latter sense and combined with יהוה or אלה (Jer. 23^{18. 22}, cf. Ps. 89⁸), סוד means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. שמע ב is occasionally (37², and, perhaps, Gn. 27⁶) an intensified mode of expressing what is commonly expressed by שמע with the acc. (cf. *Numbers*, p. 123); if so intended here, we may render, *Wast (or art) thou listening to the secret council of God?* otherwise render, (*Being, or standing*) *in the council of God, wast (or art) thou a listener?*

[ותגרע . . . תשמע] the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. 1²⁶) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—*art thou wont to be a listener*. In either case ותגרע may have been intended to be not co-ordinate as in תגרע, but consecutive ותגרע—*didst (or dost) thou listen, and (so) draw to thyself.*

10. [שב] The vb. שָׁבַתִּי in 1 S. 12² †, and שִׁיבָה often (Gn. 42³⁸ etc.); but the ptc. שָׁב only here, as in Bibl. Aram. (Ezr. 5^{5. 9} 6^{7. 8. 14} †; = *elders*). סב, Syr. سَب (from سَاب), are both common.

[ישיש] see on 12¹².

[כביר] see on 8².

[ימים] acc. of respect, *in regard to* (Anglicè “in”; Germ. “an”): Dr. 193, 194 (pp. 258 n., 259 n.); G-K. 131*q* (rather badly classed under “apposition,” though qualified as apposition “in the *wider sense*”; notice, however, §§ 131*p* and 118*m*).

11. [לֶאֱמַט] אֶמַט, *gentleness*; as adv. acc., 1 K. 21²⁷ אֶמַט וְיִהְיֶה אֶמַט †; with the ל of norm or state, as in לֶבְיָטָה (*Lex.* 516*b*); here ל before the tone syll., elsewhere אֶמַט, 2 S. 18⁵, Is. 8⁶; לֶאֱמַטִי, Gn. 33¹⁴ †.

12. [ירמון] Either רָמֹן † is a by-form of רָמוֹן, or ירמון must be read with 5 MSS. רָמוֹן is common in Arab. Aram. and NH. in the sense of to *make a sign*, whether by the eyes, or in other ways, and likewise more generally to *hint at, signify* (e.g. in

interpretation, as "this *signifies* a great mystery"); thus Pr. 6¹³ ס for מָרָה, *maketh signs* with the fingers, 10¹⁰ ס for קָרַץ in קָרַץ עוֹ, often for (δια)τεύω, as Lk. 1²². 62; see also Is. 3¹⁶ ס (כַּסֵּה) for (משקרות), and *Shabb. 62b ap. Levy*; Is. 58⁹ ס באצבע מרמו, Gn. 44¹⁹ ס Ps.-J. למנשה רָמַז, *made a sign* to Manasseh. To judge from usage elsewhere רָמַז (רמז) here will denote not directly the movement of the eyes in passion (e.g. *flash*, or *roll*), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes *hint at*?" Bu. (after Rsk. Hfm.) suggests רְמוֹז (so 1 MS), which would suit the context well, and may be right; cf. Pr. 6¹⁷ עֵינַיִם רְמוֹז, 30¹³ דֹּר מִהֲדַרְמוֹ עֵינַי וְעַפְעַפּוֹ יִנְשָׂאוּ.

13. [וְהוֹצֵאתָ] after כִּי חָשִׁיב the *waw* consec. is required (Dr. 115, s. v. כִּי): either, therefore, the *mil'el* tone is exceptional (Dr. 111. 4, *Obs.*; cf. G-K. 49*k*), or, as we always elsewhere have וְהוֹצֵאתָ, וְהוֹצֵאתָ, וְהוֹצֵאתָ should be read.

[מִלִּין] as this is a weak word, Du. would read מָרִי, comparing 23².

15. [וְזָכַר] so 25⁵, La. 4⁷; see G-K. 67*ee*.

16. [נִתְעַב] the Nif. ptc., with gerundial force, = *abominable*; G-K. 116*e*.

[נִאֲלַח] Ps. 14³ = 53⁴ נִאֲלַח †, as here, in a moral sense; in Arab. (conj. viii.) to *be confused*; of milk, to *turn sour*.

17. [אֲחֹךְ] חָוָה is a purely Aram. root; elsewhere in Heb. only 32⁶. 10. 17 36², Ps. 19³; cf. אֲחֹךְ 13¹⁷ †.

[וְאִסְפָּרָה] The so-called *waw apodosis*: Dr. 125; G-K. 143*d*. Nothing would be lost by its omission; but it is hazardous to infer that, because אספ do not *express* ו, they therefore did not *read* it. EVV. do not express it; but the translators certainly read it.

18. [וְלֹא כָחָד מֵאֲבוֹתָם] וְלֹא כָחָד must, if אספ is right, be parenthetical: "which wise men declare, without hiding it, from their fathers," though כָּחָד מֵאֲבוֹתָם וְלֹא would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. כָּחָד מֵאֲבוֹתָם, "and from whom their fathers did not hide (it),"—the sf. אספ by G-K. 117*x*. On the other hand

וְלֹא כָחַד seems to go with, and to strengthen, יָנִידוּ; cf. Is. 3⁹ וְחִמְתָּם כִּסְדָם הַנִּידוּ לֹא כָחַד.

20a. [מִתְחַוֵּלֵל] = *is tormented*; see on 26⁵. Σ ἀλαζονεύεται, Υ superbit, Σ זִנְיֹוֹס, whence Be. מְתַהַלֵּל *boasteth* (sc. of his good fortune). But v. 21^{ff.} describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. Ε ἐν φροντίδι, Α ἐν ὀδύνῃ, = 𐤀𐤋.

20b. As Bu. remarks, with the construction adopted above ^b drags after ^a, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, “A (definite) number of years (= years which are numbered, Hi. De. RVm.) are (G-K. 146a) reserved for the terrible” (Ε ἔτη δὲ ἀριθμητὰ δεδομένα δυνάσκει: De.), does not yield a satisfactory sense; “a few years” is alien to the context, and would, moreover, be expressed by שְׁנֵי מִסְפָּר (16²², Nu. 9²⁰), not מִסְפָּר שָׁנִים; and the explanation (De.), “a definitely fixed number of years, after which his fall comes,” extracts more from the Heb. expression than it can be reasonably supposed to contain.

21. [בְּשָׁלוֹם] Ε ὅταν δοκῇ ἤδη εἰρηνεύειν,—a good paraphrase.

יְבוֹאֲנוּ Cf. 20²², Pr. 28²² etc.; G-K. 118f.

22. [שׁוֹב] inf. after הָאֵמֶן; cf. Jg. 11²⁰ (rather differently), and with ל, Ps. 27¹³; and see on 3⁸. לֹא הָאֵמֶן itself, as 9¹⁶. Du., violently, לֹא יֵאֱמֵן שׁוֹב for לֹא יֵאֱמֵן שׁוֹב, as v. 30. Ε μὴ πιστευέτω = אֵל יֵאֱמֵן (cf. 31); so Me. Sgf.

צָפִי for צָפִי ([or] G-K. 75v [for צָפִי]), and, no doubt, in view of the extreme rarity of the form (unless צָפִי be read) a mere error for it (Qrê and many MSS have צָפִי). צָפִי is to *look out* as a watchman, ל צָפִי to watch *for*, in a bad sense Ps. 37³², very rarely construed with an acc. (Pr. 31²⁷); if correct, צָפִי will mean here “*looked (or spied) out* (and brought) to the sword”; but the fig. and constr. are both strange; and prob. צָפִי, “*reserved* (v. 20) *for*” (Ew. Bi. Perles, Du., cf. Bu.) should be read.

אֵלֵי חֶרֶב Me. Bi. Be.^{Kit.} Bu. יְדֵי חֶרֶב (or אֵלֵי). Idiom-
matic (5²⁰, Jer. 18²¹, Ezk. 35⁵, Ps. 63¹¹), but not necessary.

23a. The man's helplessness is vividly indicated by the abrupt אִיה (cf. 14¹⁰; and הנה, 9¹⁹; Bu.). $\mathfrak{A}$ has κατατέτακται δὲ εἰς σῖτα γυνψίν: whence Me. אִיה לֶלֶחֶם נָדָר (to become the food of the vulture); Sgf. נָתַן הוּא לֶחֶם לְאִיה; Be. נָתַן הוּא לֶלֶחֶם (Be.^{Kit.} נָתַן for נָתַן; but the Nif. of יעד is not a *passive*); Bu. נָתַן הוּא לֶלֶחֶם (or נָתַן).

23b. פִּיר = *beside*, is very rare (Zec. 4¹², 1 S. 4¹⁸ by emendation for יד בעד; Jer. 41⁹ rd. as $\mathfrak{A}$; cf. פִּיר, Ps. 141⁶), the usual idioms being לִיד, אֶל יד, or עַל יד. [The text here is uncertain; see below.] $\mathfrak{A}$ has: οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτώμα. Ἡμέρα δὲ αὐτὸν σκοτινὴν στροβήσει, Ἀνάγκη δὲ καὶ θλίψις αὐτὸν καθέξει: whence Wr. Be. Du. would read יוֹם (Be. לַאֲיִד; Du. כִּי נִכָּר בִּירוֹ; for חֶשֶׁךְ יַבְעִתָּהוּ צָר וּמְצוּקָה תַּחֲקֶהוּ; for אִיד, cf. 18¹² ($\mathfrak{A}$ πτώμα); for פִּיר, 31²⁹ ($\mathfrak{A}$ πτώμα); and for נִכָּר, 31³ ($\mathfrak{A}$ ἀπαλλοτριώσις). פִּיר is better than לַאֲיִד, and, though נִכָּר is clever, has the advantage of $\mathfrak{A}$'s support. It is true, נִכָּר and בִּירוֹ do not seem to be both wanted, and the two make the line [in $\mathfrak{A}$] unduly long. [Moreover, v. 24^b is in $\mathfrak{A}$ four-stressed, and therefore of a length unusual in Job (though see *e.g.* v. 20). One effect of the emendations suggested on the basis of $\mathfrak{A}$ is to give vv. 23b, 24 the normal three-stress rhythm. But another effect, as Bu. has pointed out, is to place the subjects (יוֹם חֶשֶׁךְ and צָר וּמְצוּקָה) *first* in both parallel lines; this is a real difficulty, for there is no emphasis on the subjects such as accounts for the repetition of the order, subject, object, predicate, in 12¹¹, and the prefixing of the subj. in both clauses of 8³ 5⁷; but the difficulty could be met by transposing חֶשֶׁךְ יוֹם and יַבְעִתָּהוּ; for that the subject should stand first in *one* of two parallels, more commonly in the second, as it would then do here, is a not uncommon result of the desire to give variety of cast to the parallel lines of a distich: see, *e.g.*, Is. 11⁶, Ps. 2², Pr. 2¹⁰ (subject first in the second line), and Jb. 3¹⁷ (subject first in the first line); and cf. Gray, *Forms of Hebrew Poetry*, 66-68, 70 f.]

תַּחֲקֶהוּ (ⲙⲙ) the fem., agreeing with מְצוּקָה, by G-K. 146e; Kō. 349^z.

[עֵתִיד] see on 3⁸.

כִּידוֹר †] Arab. *kādara*, to *pour out* (e.g. water); in conj. vii. (*inkadara*) to *pour down* (of rain, etc.), *dart down* (of a bird of prey, or Qor. 81², of the stars falling from heaven at the last day), of foes *pouring* or *rushing* upon any one (Fleischer *ap. Del.* here—with, however, a doubtful attempt to fix the sense of כִּידוֹר as battle-*throng*, by connecting these senses of *kadara* with *kadira*, to be *turbid*; Lane, 2596*b-c*).

25. אֵל (*bis*) = עַל, as oft. (*Lex.* 41*a*). So v. 26*a*.

יִתְגַּבֵּר] the Hithp., as 36⁹, and (of Yahweh) Is. 42¹³ †, *behaves himself mightily*.

26. [The v. is virtually under the government of the כִּי of v. 25, as is v. 28 of the כִּי of v. 27. In Ε the v. begins ἔδραμεν δέ, which might point to וִירַץ; cf. ἀνλίσθειν δέ = וַיִּשְׁכַּן in v. 28.]

בְּצוּאָר] with a (stiff) neck; cf. Ps. 75⁶ עָתֵק בְּצוּאָר. But כְּנָבוֹר (Gr.), cf. 16^{14b}, is attractive: it would form a climax on יִתְנַבֵּר.

גְּבִי] cf. 13¹². Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although עֲבִי is in the *st. c.* Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

27. פִּימָה †] Prob. for פִּיאִמָה (G-K. 23*f*), from Arab. *fa'ama*, to *fill*, conj. ii. iv. to *widen*, hence *taf'im*, *bulkiness*, *corpulence*; 'uf'ima, to *become full of fat*; *muf'am*, *mufa'am*, *fat*, and *wide within* (Lane, 2326). Ἄ Σ πῖμελή.

28. לֹא יֵשְׁבוּ לָמוֹ] Either (Di. Bu.) “(wherein) men (strictly הַיּוֹשְׁבִים: see on 4¹⁹ 7³) should not (Gn. 20⁹ 34⁷; Dr. 39*a*; G-K. 107*g*, end, *w*) dwell”; or (Hi. De. Du.), “(which) should not be inhabited,”—lit. *sit*, fig. for, to *flourish*, *be inhabited*, often of cities or countries, as Is. 13²⁰ (*Lex.* 443*a*, 4), Jer. 30¹⁸ וְאַרְמֹן עַל מִשְׁפָּטוֹ יֵשֶׁב, though not elsewhere of a house. In either case לָמוֹ is dat. comm. *for themselves* (G-K. 119*s*, end; *Lex.* 516*a*); but its force can hardly be represented in English; cf. Gn. 21¹⁶ וַתֵּשֶׁב-לָהּ, 22⁵ שָׁבוּ לָכֶם פֹּה.

הַתְּעַתְרוֹ] see on 3⁸.

[לְגַלִּים] Ε ἄλλοι ἀποίουσιντο—a paraphrase, perhaps of ἦ

incorrectly read לְזֵלִים (Köhler, *ZATW*, 1911, 155) rather than of לְזֵרִים (Be.), or than a literal translation of יִשְׂאוּ (Du.).]

29. [יָקוּם as 8¹⁵.

וְלֹא יִטָּה לָאָרֶץ מְנָלָם has been rendered *possessions*, לָאָרֶץ being explained by the supposition that the “possessions” were pictured as heavily laden branches of fruit trees, or ears, *bending* to the earth; but in that case we must vocalize מְנָלָם (like מְקוֹמָם), as the Arab. √ is *nîl*, whence *nayl*, *possessions*, as Gn. 49³ Saad. The √ does not, however, occur elsewhere in Heb.; nor can the expl. be said to be satisfactory. No doubt מְנָלָם is corrupt. $\text{Ἐ οὐ μὴ βάλην ἐπὶ τὴν γῆν σκίαν}$ (צֶל, or possibly צֵלָם); $\text{וְלֹא יִתְמַחַח לָאָרֶץ מְנָהוֹן}$ (צֵלָם = מְנָלָם); $\text{Ἦ nec mittet in terra radicem suam}$ (אֶצֶלָם); Ἔ ὡς ὡς , words, for מְנָלָם, — perh. (Me.) an error for ὡς, *abundance*. Ἦ Di. שְׂבָלָם (Gn. 41⁵), with יִטָּה; Hi. מְלֵלָם, from מְלִילָה (Dt. 23²⁶), “and their ears bend not to the earth” (*i.e.* their crops produce no ripe ears), quoting from Plut. *Moralia*, 81 B, τοὺς κεκλιμένους καὶ νεύοντας ἐπὶ γῆν, and Seetzen, *Reisen*, i. 152, of white Dhurra in Phœnicia, “when it approaches ripeness, it bends its top downwards.” Either שְׂבָלָם or this is best; though, as the pronouns are here all sing., מְלֵלָה, or מְלֵלָה, would be an improvement (יִטָּה might stand with מְלֵלָה, see Gn, 1¹⁴, G-K. 1450; or יִטָּה could be read).

30. [שְׂלֵהַבַּת Ezk. 21³, Ca. 8⁶†. Aram. שְׂלֵהַבַּת, (e.g. Ex. 3² ⑩ ⑪); from שְׂלֵהַב, (PS. 1895), *shafel*, from שְׂלֵהַב* (G-K. 552; Wright, *Comp. Gr.* 204 f.).

וְיִסּוֹר [וְיִסּוֹר בְּרוּחַ פִּי is weak; and the pr. in פִּי has no antecedent. $\text{Ἐ for פִּי has αὐτοῦ τὸ ἄνθος: ἄνθος often = צִיץ, = צִיץ, = פָּרַח, Is. 5²⁴ 18⁵. Rd. with Be. Bu. Du. וְיִסְעֵר (or וְיִסְעֵר) בְּרוּחַ פִּי (or וְיִסְעֵר); cf. Hos. 13³ (rd. וְיִסְעֵר) בְּמוֹץ יִסְעֵר. Be.^{Kit.}, after $\text{Ἐ ἐκπέσσει, “וְיִסְעֵר, a נִשְׂרָה, decidere”}$; but no such verb exists (is נִשְׂלָה meant?).$

31. [שָׂו] for שָׂו (only here; but cf. שָׂו for שָׂו in Hos. 5¹¹)

is corrected in the Qrê. נחעה comes in strangely; and various emendations of it, or of בישו נחעה, have been proposed; but none carries conviction. Sgf. בְּבִשָּׁת נַחְעָבָה, "in abominable shame (idolatry)"; Be., with more probability, בְּעֶשְׂרָתוֹ, "in his riches," but עֶשְׂרָה, though quite a possible form, does not actually occur. And the repeated שָׁוָא is forcible.

32. בְּלֹא-יּוֹמוֹ.] In the poet. books the metheg, which marks the second syll. before the tone, if this syll. is the first in the word, and begins with *sh'wa*, provided the word has a disj. accent, and is preceded by no conj. accent, is attached to the *sh'wa*; cf. 19⁶ 22¹³ 28¹² 30⁸ 32¹⁶; and see Baer in Merx, *Archiv*, i. 201 f., more briefly G-K. 16g, end.

תַּמְלֵא] without an antecedent is very awkward. Ἐ ἡ τομή αὐτοῦ πρὸ ὥρας φθαρήσεται, whence Me. Bi. Du. נָזַעוּ בְּלֹא יוֹמוֹ יִפְּלוּ. נָזַע (see on 14⁸) would hardly be suitable here; elsewhere, also, it is represented not by *τομή*, but by *στέλεχος* (14⁸) and *ρίζα* (Is. 11¹ 40²⁴). *τομή* does, however, stand for זִמְרִי, Ca. 2¹² (cf. τέμνειν for זמר, to *prune*, Lv. 25^{3,4}, Is. 5⁶); so it *might* be a mistranslation of זִמְרָתוֹ (Nu. 13²³ al.), his *vine-branch*, which, it has been supposed, has fallen out after תַּמְרוֹתוֹ. Be. Bu. תַּמְרוֹתוֹ, his *palm-branch*, before בְּלֹא יוֹמוֹ, which would suit ^{31b} better than זִמְרָתוֹ; but the word is at least not known in this sense (תַּמְרוֹה, 1 K. 6^{29ff.}, Ezk. 40^{16ff.}, means appar. a *palm-tree*). מִצְחָה (= תַּמְרוֹה, ^{31b}; נֶצַח, ^{33b}; נָזַע, 14⁸; צִמַּח, Ps. 65¹⁰), unless a guess, *might*, however, as an inexact translation, pre-suppose this meaning of תַּמְרוֹתוֹ in 31^b. Rd. then תַּמְלֵא (see on 14²), the fem. referring to תַּמְרוֹתוֹ, if this be supplied before בְּלֹא יוֹמוֹ [or, perhaps better, to avoid the subj. standing first in both lines (see n. on v. ^{23b}), after (תַּמְלֵא)], or, if not, to ^{30b} יוֹנָקָה. The latter is safer.

רַעֲנָנָה] 3 p. fem. in pause. The *verb* only here.

33. וַיִּשְׁלַךְ] rd. וַיִּשְׁלַךְ; and cf. on 13²⁷.

34. גִּלְמוֹד] see on 3⁷. Is. 49²¹ has the *fem.* גִּלְמוֹדָה.

35. The inf. abs. by G-K. 113ff; cf. Is. 21⁵ 59⁴, Hos. 4².

תִּבְרִיל] Ἐ ὑπόλοιποι (cf. 1 K. 8^{64b} Be.), מִצְחָה = תִּבְרִיל.

CHAPTER XVI.

3. [או מה] one MS ^{Ken.} ומה, but with או מה . . . ה, cf. ה . . . או טי, 38²⁸; and ה . . . או, 38³¹ (Jg. 18¹⁹ is different); see *Lex.* 15a, 210a.]

[ימרצך] Either (see on 6²⁵) “What *sickens* thee?,” or “What *sours* thee?,” the verb in the latter case being supposed to be derived by metathesis from מצר = Arab. ^{أضر} *acer, acidus fuit*, and meaning in Hif. (Ges.) *irritare, exacerbare*. *Ἐ ἡ τί παρενοχλήσει σοι ὅτι ἀποκρίνη;* *Ἔ aut aliquid tibi molestum est si loquaris.*

4. [לו] Dr. in trans., *Tenses*, § 143, and BDB, takes ^{4b} as the protasis to ^{4c. d.}; parallelism rather favours giving to לו (with יש as in Nu. 22²⁹) the force *if only, O that!* (*Lex.* s.v. לו, 2): render then: “If only your soul were in my soul’s stead!”.]

[אתבירה] Lag. Me. Bi. אֶתְבִּירָה would suit well with פה (cf. ¹⁰), but not with מלים (Bu.). [The vb. אתבירה is usually derived from חבר, *to join*, but by Barth (*Wurzeluntersuchungen*, 17; G-B.) from ^{حبر} (חבר, *to join*, being probably = ^{خبر} *to be coloured, variegated, striped*: in ii. *to make coloured, beautiful, artistic*. The view is attractive, as suggesting an eminently suitable nuance; and, though the vb. does not occur again, the nouns תְּבִירָה, חֲבִירָה, *stripes* (of the leopard), are naturally referred to the root. Yet the Arabic use of the vb. in reference to variegated language, beautiful, and then artificial, poems (Goldziher, *Abh.* 129-131), is presumably late, and due apparently to a development of literary taste and criticism peculiar to the Arabs.]

[במלים] G-K. 119g. So במו ראשי; cf. ^{9b. 10a.}, Jer. 18¹⁶ ויניד בראשו.

[4d. עליכם] a dittograph from ^{4c.} במו ראשי might be

single-stressed, but, as against במלים in °, it is probably intended to be double-stressed; cf. במו פי with two stresses in 5^a.]

5. אַחֲמִצְכֶם G-K. 6of.

[יחשך] Those who retain אִח supply the obj. פֶּאֶב from the next v. (cf. EVV.); but this [though a certain parallel to the construction may be found in Is. 58¹] is anything but natural. Rd. with Gr. S. Me. Bi. Sgf. Bu. לֹא אֶחָשֶׁךְ. Wr. Bu. אֶחָזֶק; but the pron. obj. is needed; Be. אֶחָזְקֶם, which in itself would suit [and give closer parallelism to *], but changes אִח considerably.

6. אִם אֲדַבְרָה G-K. 108e; Dr. 143; cf. Ps. 139^{8b. 9b}.

[כִּמְנִי] poet. for ממני: Is. 22⁴ 30¹ 38¹² †; in pause, כִּמְנִי, 21¹⁶ 22¹⁸ 30¹⁰, Ps. 18²³ 65⁴ 139¹⁹ †.

7-8. [Gr. om.⁸ together with כל-עֲרִי in 7, perhaps on account of its unintelligibility (Be.). The verse and clause division of אִח, which is followed not only by RV. but also by Bu., is rhythmically most improbable. The rhythmical scheme being 2: 2, 3, 2: 2, or, if we give a double stress both to אֶחָשֶׁךְ and כל-עֲרִי, 3: 3, 3, 2: 2; in either case the clause לֹעַד הִיא, sufficiently suspicious on other grounds, is an isolated stichos between two distichs of apparently equal and parallel lines, though in the former of these probably, in the latter certainly, the lines are shorter than is usual in Job (on 2: 2 see 19¹⁴ n.). Two distichs of the normal 3: 3 rhythm (except that כל-עֲרִי is naturally one stress rather than two) are restored by transferring וְחִקְמִטִּי (omitting the ו) from 8 to 7, i.e. to the first distich, and dividing the distichs at הַשְׁמוֹת and בִּי respectively. The emendations (see following notes) which thus divide are, therefore, on the right lines, even though none of them is altogether satisfactory.]

7. [הִלֵּאֲנִי] G-K. 75^{ee}.—The change of person is awkward; hence Bu. אֶךְ אַתָּה הִלֵּאֲנִי (with ^b as אִח), Be.^T הַשְׁמוֹתִי, אֶךְ עַתָּה הִלֵּאֲנִי הַשְׁמִנִי, attractively, אֶךְ עַתָּה הִלֵּאֲנִי הַשְׁמִנִי (cf. 42¹¹) כל-רַעֲתִי.

8. Bu. keeps אִח as it is, merely in ^b reading כַּעֲשֵׂי for כַּחֲשֵׁי. Be. (after וְחִקְמִטִּי) inverting, to gain a subj. for הִיא: כַּחֲשֵׁי בִפְנֵי יַעֲנָה לֹעַד הִיא וְיִקָּם בִּי. Du. (after וְחִקְמִטִּי) retains אִח.

[ותקמטני] 22¹⁶; on the וְ, with Ga'ya, cf. Baer, p. 42; G-K. 16g. NH. and Aram. to *seize*, as Pr. 4⁴ ט (= תמר), 5²² (= לבר) (all in Levy); in Syr. *strinxit, colligavit, compressit*, hence *prehendit*, e.g. for πιέζειν, λαμβάνειν (PS. 3646). 𐤔𐤌𐤌𐤌 means, however, also to *be drawn together*, i.e. to *be wrinkled*, Dt. 34⁷ 𐤔𐤌𐤌𐤌 is a *wrinkle* (= ῥυτίς, Eph. 5²⁷; so in NH., v. Levy, iii. 325), 𐤔𐤌𐤌𐤌 is to *wrinkle* (Aq. in the Syr. Hex. here; v. Field); hence RVm. *hast shrivelled me up*.

[כחשי] my leanness (prop. *failing* of flesh), as Ps. 109²⁴; cf. Gn. 41²⁷ ט Ps.-J., בַּחֲשָׁתָא, *lean* (of the kine); Qoh. 12⁵ ט, בַּחֲשָׁתָא. Bu. פַּעֲשִׁי, *my vexation* (5²).

[יענה ב'] Ex. 20¹⁶, Hos. 5⁵ 7¹⁰ al. [According to the accentuation of MT these words are a] circ. cl. (= *answering against me*); see Dr. 163 n. (1 S. 18⁶, Jer. 15⁶, Ps. 50²⁰, Is. 3²⁰) [cf. 30²⁸ n.].

9. [וישטמני] שטם combines the ideas of *hatred* and *persecution*, to *hate actively*: 30²¹, Ps. 55⁴ וישטמוני; Gn. 27⁴¹ 49²³ 50¹⁵ †; משטמה, Hos. 9^{7.8}. 𐤔𐤌𐤌𐤌 κατέβαλεν, 𐤔𐤌𐤌𐤌; perh. = וישטמני (𐤔𐤌𐤌𐤌, *discerpsit*, Pa. *diffregit*, often for διασπάω, but in 2 K. 9²³ for שמט) or (Du.) וירטשני. [Bu. retains וישטמני, but suggests חרה for טרה: in this case the figure of the wild beast disappears.]

[חרק . . . בשניו] see on v.⁴.

[צרי וג'] צרי ילטשו עיניהם לי 𐤔. Before 90 𐤔 has βέλη πειρατῶν αὐτοῦ ἐπ' ἐμοὶ ἔπεσεν = נָפְלוּ (or בָּי) עלי.

10. [בפיהם] 9 MSS פיהם (the renderings of 𐤔𐤕𐤕 are not evidence that they did not read בפיהם); but see on v.⁴.

[יתמלאון †] lit. either *form themselves into a* מלא (Is. 31⁴; Ew. Hi.), or *fill themselves up*; in either case = *mass themselves together*. Schult. compares the Arab. *tamāla'a* (conj. vi.), to *agree or assist one another to do a thing* (Lane, 2729); Hi. cites Arnold's Amrulk. carm. iv. p. 2, فتمالوا على قتله.

11. [עויל] עויל means *children*; see 19¹⁸ [n.] 21¹¹ †. Read עויל [or עולים; so some MSS of 𐤔, 𐤕: cf. רשעים in ^b], *unrighteous*, with 𐤔𐤔𐤕𐤕, as 18²¹ 27⁷ 29¹⁷ 31³. [This is preferable to treating עויל here as a ἀπ. λεγ. = עויל (Ges. Ew.); or to explaining עויל in

all those passages as a diminutive (used here contemptuously) of עָל (Ehrlich); a diminutive of עָל, *wicked*, is distinctly out of place in 21¹¹ (cf. the ילדִים), and is at best not more suitable than עָל here, עוֹל = *child*, in 19¹⁸. On the at most very rare and somewhat doubtful examples in Hebr. of the diminutive *kutail*, which would strictly require עוֹל here, see G-K. (Eng. tr.) 86g, note; Brockelmann, § 137.]

עַל יְדֵי [Cf. מביא על ידי, 2 K. 10²⁴; Jer. 18²¹, Ezk. 35⁵, Ps. 63¹¹. עַל seems to have read יְדֵי in ^a and without יְדֵי in ^b—erroneously.]

יִרְטְנִי At least יִרְטְנִי must be read: the √ is יִרַט (Nu. 22³² †), not יִרְטָה; cf. יִרְאוּ from יִרָא, but יִרְאוּ from יִרְאָה. Perhaps, indeed, as the √ is intrans., and in Ar. *warrata* (conj. ii.) is *conjecit, præcipitem dedit*, the Pi. pf. יִרְטְנִי would be the correct reading.

12. Notice the word-painting in the two Pilpels.

פרפר Ar. *farfara* is to *shake violently*, also to *break, cut, tear* [cf. الذئب يفترس الشاة, the wolf mangles the sheep—Lane, 235^h]: [Assyr. *to break in pieces*: cf. (if the falcon) *bu'uršu ina pīšu ip-ru-ur*, break its prey with its bill, Del. p. 545]; Syr. فرفر is to *flap* (wings), Ethp. *to be convulsed*; in Heb. פורר is to *split or cleave*, Ps. 74¹³ אתה פוררת בעוך ים, Hithp. Is. 24¹⁹ פור התפוררה ארץ.

הלא דברי כפטיש יפוצץ סלע Jer. 23²⁹ [פצפץ cf.

[ויקימני] possibly from יקימני (cf. the simple impf. in the || ¹³), through a repetition of the preceding י as ו: the omission of *kal* in עַל is, however, scarcely proof of the reading.]

13. רביו archers; so Jer. 50²⁹ †; cf. רבּוּ, Gn. 49²³ †, and קִשְׁתָּה (רִמָּה קִשְׁתָּה ? rd. רִמָּה קִשְׁתָּה), Gn. 21²⁰ †. [עַל עַל Ew. Bu. Du. al. render by *arrows*, which, if legitimate, would be preferable; with עַל cf. Jos. 7⁹, 2 Ch. 18³¹, where the subjects are *personal*.]

הביא בכליותי בני אשפתו La. 3¹⁸ [יפלה כליותי ולא יחמל; עד יפלה חץ בבדו Pr. 7²³].

מִרְרָה cf. מִרְרָה, 20²⁵.

14. פרץ על פני פרץ [with breach upon breach; with one breach after another. The פני (om. by one MS ^{Ken.}) is strange,

and was perhaps not read by עַל (ἐπί). For על, *in addition to*, see 13¹³ n.; *Lex. s.v. על*, 4b, p. 755b; and with the idiom cf.

Qor. 31¹⁸ [חַמְלֵתָּ אִמֶּה וְהָאָלִי וְהִנֵּה].

15. עַלְלָרִי] In Syr. and Arab. the *skin* or *hide* of an animal; in the Mishna (*Mikw.* 9²) of a *crust* forming over a wound (cf. Rashi מִכָּה יִבְשֶׁה; Ki. מִפְּרָשִׁים קָרוֹם; שִׁיעָלָה עַל הַמָּכָה וּבִדְבָרֵי רַ"ל הוֹנֵלָה הַפֶּמֶה (*a crust*)); in Talm. of *leather*; in ע of a *plate of metal*, Nu. 7^{13, 19}, ע Ps.-J., Ezk. 27²⁴; the ע in Aram. means to *be hard*. Here, no doubt, chosen to denote the *hard, lifeless* skin of a leper.

עַלְלָתִי from עַלְלָ = Ar. عِلَّ, Aram. עַל (both common), to *go in* (hence עַל, עַלְלָ, *yoke*, as something *entered into* by the animal's neck); hence in Po'el, to *make to enter*. AV. *defiled* (so RVm.), follows Rashi (לְבַלְבְּתִי; v. Levy, *NHWP*) and Ralbag (לְבַלְבֵּת עֵינַי).

קַרְנִי [Che. (*EBi.* 2111), objecting that "horn" is unsuitable here, proposes יַקְרִי (with חַלְלָתִי for עַלְלָתִי). Arnold, in *AJS* xxi. 170, proposes *forelock* as a meaning of קֶרֶן here [and in several other passages, e.g. Dt. 33¹⁷, 1 S. 2^{1, 10}, Ps. 75^{6, 11} 89¹⁸. For this sense Arnold appeals (1) to what is said of قَرْن in the *Lisānu 'l-'Arab*, xvii. 209 ff.: "القَرْن is the forelock (الدُّوَابَّة), and some limit its application to the forelock of the woman and to her braid (ضَفِيرَة). . . . And the قَرْن of the man is the crown of the head. . . . A certain one was called ذو القرنين because he had two locks that he braided on the two horns of his head and let them hang down"; and (2) to modern Bedawy usage: "side-locks are worn by men at their natural length; so it is said in praise of a young man's fortunate beauty, 'he has great and long horns'" (Doughty, *Arabia Deserta*, i. 469; cf. p. 382, ii. 220)].

16. חַמְרַמְרָה (Kt.)] G-K. 145k. The Qrê (רִי) corrects the less usual construction; but cf. Dt. 21⁷ (שָׁפַחָה יָדֵינוּ לֹא נִשְׁפָּחָה (Qrê שָׁפַחָה); 1 S. 4¹⁵ (וַעֲיִנֵּנוּ קָמָה (not corrected; in 1 K. 14⁴ (קָמוּ עֵינָיו 2 S. 10⁹ (שָׁפַחוּ Qrê כָּאֵין נִשְׁפָּחָה אִשְׁרֵי Ps. 73² (שָׁפַחוּ אִשְׁרֵי and c. 14¹⁹ [n.] and the many other cases given in G-K. *l.c.* (against the view that the הָ may be a 3rd *fem.* plur., as in

21. [ובן] rd. with 5 MSS, Ew. Di. De. etc., וַיֵּן; ל . . . בין, as Gn. 1⁶ al. [אדם is then parallel to גבר as in 14¹⁰; בן-אדם occurs in Job only in 25⁶.]

22. [שנות מספר יאתיו] ἡ κασι is due rather to placing (like some moderns—Hoffm. Be.^T) illegitimately on the impf. the force of the pf. than to reading יאתיו. Honth. מְסַפֵּרֵי יאתיו. שנות (but תמו rather than יאתיו would express the sense required: cf. Ps. 102²⁸); Hitz. שעות (late Hebrew for *hours*) instead of שנות; Lag. מְסַפֵּר for מספר; Bi. שְׁנוֹת מַסְפֵּר, *repeaters of wailing*, which he supposes to be a term for mourning women.]

[יאתיו] after the fem. שנות; cf. Hos. 14¹, Ca. 6⁹, 1 K. 11³ (G-K. 145^u) and 15⁶ (after a *dual* fem. noun).

CHAPTER XVII.

I. [The rhythm is 2 : 2 : 2—a variant of 3 : 3 in some poems (*Forms of Hebrew Poetry*, 182), but in Job it is, at most, very rare. Other doubtful examples are v.¹¹ 21²⁰.] Du., to gain two lines of three beats each: רוחו חבלה ימי נעזבו קברים לי, His spirit (anger, as Jg. 8³) has destroyed my days, The graves are left (Is. 18⁶) to me; but לעזב is to abandon or leave to the power or possession or custody of any one (39¹⁴, Ex. 23⁵, Is. 18⁶ יעזבו יחדו לעיט הרים ולבהמת הארץ), and the idea which is wanted here is not to *be abandoned* or *left to*, but to be *reserved for*. [Yet though Du.'s emendation is not acceptable, 𐤒𐤍 , which is rhythmically unusual (see above), is far from certain. נועבו is supposed to be an alternative form for נדעבו (6¹⁷), which is, indeed, read by 10 MSS here; דער for דערך is otherwise quite unknown. Whatever its Hebrew original, 𐤒𐤍 is obviously paraphrastic—ὀλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω (cf. 3²¹ 𐤒𐤍); and all that is certainly common to 𐤒𐤍 and 𐤒𐤍 is רוח and (קבר)ים; and it is quite unsafe to claim (Bi.) that 𐤒𐤍 om. נועבו ימי—exactly that and nothing more. Again, that φερόμενος δέομαι presupposes נוע בי (Du. apparently, Be.^K) is, to say the least, altogether uncertain; nowhere else does φέρειν = נוע, and the fact that in the Pent. בי ארני is rendered δέομαι κύριε is far from proving that בי קברים would have been rendered δέομαι δὲ ταφῆς.]

[קברים] not an intensive pl. (*Lex.*), but rather, if the text is correct, a pl. of extension, virtually equal to *grave-yard*, *cemetery* (G-K. 124c; Kön. iii. 264e). An intensive pl.—a (stately) tomb—would be suitable in 21³², 2 K. 22²⁰ (= 2 Ch. 34²⁸), 2 Ch. 16¹⁴; but in all these cases the pl. used is קברות. In Neh. 3¹⁶ קברי דויד is an abbreviation of, or synonymous with, קברי בני דויד, 2 Ch. 32³³.]

2. [𐤒𐤍 λίσσομαι κάμνων, καὶ τί ποιήσας, is brief and probably

paraphrastic. For guesses as to the Hebrew lying behind it see Be. and Du. But here, too, it is impossible to assert positively that any particular words of חָלַל were or were not read by אֱלֹהִים.]

[הַתָּלִים] an abstract n., like זָקָנִים, etc. (G-K. 124d), formed from the secondary √ הָחַל (13⁹ n.). A ptcp. הִתְלִים (Bu.), like דִּבֶּר from דִּבֵּר, is precarious.

[בְּהַמְרוּתָם] inf. c. Hif. from מָרָה, with d. f. dirimens (9¹⁸, Ex. 2³ הִצְפִּינוּ; G-K. 20h), on their defiance. Du. בְּתַמְרוּרִים (Jer. 6²⁸ 31¹⁵, Hos. 12¹⁶ †), in bitternesses (cf. אֲמָרִיטוּסָא, פִּי et in amaritudinibus,—though not necessarily pointing to this reading); cf. 13^{26a}. Bu. מְרַמָּתָם or חֲרָפָתָם.

[תָּלַן] the juss. is out of place: read תָּלַן. Bu., thinking חָלַל weak, יַעֲיִי (= תִּכְלִינָה) (11²⁰).

3. [שִׁימָה] חָלַל implies that שִׁים was used absolutely in the sense of *give* (a pledge); but it is better to get the obj. by pointing עֲרַבְנִי; so אֶסַּא. Ol. Hfm. Be. Bu. Du.; for שִׁים, cf. נָחַן, Gn. 38¹⁸.

[מִי הוּא לִידִי יִתְקַע] as 4⁷ 13¹⁹; *Tenses*, § 201 (2). לִידִי יִתְקַע, the Nif. reflex., *strike himself into my hand* = agree to become surety for me (cf. Pr. 6¹ לֹדֶה בְּכַף לֹדֶה לְרַעַךְ חֲקַעְתָּ לֹדֶה בְּכַף לֹדֶה לְרַעַךְ; 11¹⁶ 17¹⁸ רָעָהוּ לִפְנֵי עֲרָבָה לִפְנֵי עֲרָבָה; 22²⁶ אֶל־תַּחֲתִי מִי הוּא לִי יָד יִתְקַע). Be. מִי הוּא לִי יָד יִתְקַע.

4. [תִּרְמָם] an obj. is desiderated: read with Me. Di. etc. תִּרְמָם.

5. [לְחַלֵּק] pointed by חָלַל as a noun, and as such variously interpreted—*share* (of a feast), or *prey* (RV.); see exegetical n. Bu. points לְחַלֵּק (Piel infin.), and renders לְחַלֵּק יִגִּיד, *invites to share* (his table); but this gives to הִגִּיד a meaning that is not found elsewhere. For הִגִּיד, *to denounce, inform against*, see Jer. 20¹⁰ where, according to the usual interpretation, the person denounced is as here in the acc.; in Jos. 2¹⁴, 20, Lev. 5¹, Pr. 29²⁴ the explicit or implicit acc. is the thing denounced.

6. [וְהַצִּיגְנִי] Rd. either הִצִּיגְנִי (V), or (אֱלֹהִים ἔθου δέ με) (so Me. Sgf. Be. Du.): Bu. וְהַצִּיגְנִי; but it will hardly have been the work of his friends.

לְמַשֵּׁל rd. לְמַשֵּׁל.

ותפת לפנים] a(n object of) spitting to (the) faces (of other people), *i.e.* one before whom people spit (as a mark of aversion); so Hi. Cf. Is. 53³ מִמֶּנּוּ פָנִים בְּמַסְתֵּר, *as* (one, as to whom) there is a hiding of faces from him = one from whom men hide their faces. Or (לְפָנֵיהֶם), a(n object of) spitting *before them* (the peoples of v.^a). Not (De. Di. Du.), one in whose face there is a spitting (= in whose face men spit); for to spit *in* the face is idiomatically פָּנַי פ' (Nu. 12¹⁴, Dt. 25⁹), and the pronoun would have been expected (תִּפֹּת בְּפָנָיו). תִּפֹּת only here; the √ would be תוף (like נפת, בשת from ברש, נוף, ברש); Aram. תַּפִּי, Levy, iv. 658^a (two instances in Talm.); Eth. תַּפֵּא, Nu. 12¹⁴ al. (Di. *Lex.* 573). Perhaps, however, we should read וּמוֹפֵת לְפָנֵיהֶם (αὐτοῖς; so S^U) and a *portent* (U exemplum) *before them* must I be (Perles, Be. Bu.); cf. Dt. 28⁴⁶ ולמופת בְּמוֹפֵת חֵיטִי לְרֵבִים Ps. 71⁷.

אהיה] *I am to be* (see on 9²⁹).

7. יִצְרִי †] *my framed things* = parts of the body, members: יִצַּר often of God's *forming* man, as Gn. 2⁷⁻⁸, Jer. 1⁵, Ps. 94⁹. Hfm. Bu. יִצְרִי, *my imaginations* (from יִצַּר, Gn. 6⁵ 8²¹, Dt. 31²¹); cf. לִבִּי, *my thoughts*.

בְּלֵךְ Be. בָּלֵם or בָּלוּ, *come to an end* (with יִצְרִי).

9. וְיִטְהַר ^{hor-} cf. 38⁷ בְּרִי-יִחַר, Nah. 1⁸ Qrê נִדְלַפֵּחַ; G-K. 9u, 1c; Gi. Baer, and other edd. (with Ki.), וְיִטְהַר, G-K. 10h (cf. Baer, p. 43).

10. וְאֵלֶם] so, for אֵלֶם, only here, doubtless to produce an assonance with בָּלֵם.

בְּלֵךְ] [om. with one MS, the distich being at present 4 : 3, or] with 5 MSS read בָּלֵכֶם: the case is not parallel to those in which a 3rd pers. *follows* a 2nd pers. idiomatically, as שָׁמְעוּ וְאֵתִי אֲחֵם קְבָעִים הִנּוּי בָּלוּ 3⁹ Mic. 1² = 1 K. 22²⁸, Mal. 3⁹ עֲמִים בָּלֵם, and in such cases as Is. 22¹⁶ 54^{1.11} etc. (G-K. 144p); [cf. 12⁴ n. end].

11. Except here, וְזָמָה is always used in a bad sense, as Is. 32⁷ (of a scheme for ruining the poor in a court of law), Hos. 6⁹, Ps. 26¹⁰, and especially of unchastity, Jb. 31¹¹, Lv.

13. [רפדתי] See on 41²² (30), where it is shown that רפד here and 41²² must be from a distinct √ from that of רפדני, Ca. 2⁵, and רפידה, Ca. 3¹⁰, viz. Ass. *rapādu*, to *stretch oneself*, unless רבדתי and ירבד (cf. רבד, Pr. 7¹⁶ and 1 S. 9²⁵ ו) should be read for רפדתי (here) and ירבד (41²²).

14. It is argued (Bu.) (1) that לִשְׁחַת קְרָאתִי אֲבִי is more forcible than לִשְׁחַת קְרָאתִי אֶתְּ אֲבִי; (2) that שְׁחַת is fem., and so cannot be addressed אֲבִי; and (3) that sister is suitable for רֵמָה, but hardly mother: hence Bi., he concludes, "may be right" in omitting אֲבִי as added by some one who thought that אֲמִי should not stand alone,—though it is already in אֶ, —and in reading לִשְׁחַת קְרָאתִי אֲמִי וְאֶחָתִי לִרְמָה. So Du. Be. [M gives the infrequent rhythm 4:3; for examples of which, not all certain, see ¹⁰ 5³ 9¹⁰ 18² 19²³ 23¹³ 29²⁵ 30^{16.20} 33¹ 36¹² 37² 38⁴: the emendation, the rhythm 3:2, which is also unusual though not unparalleled in Job (see 8²¹ 9⁶ 12^{17.19} 13¹⁷ 18^{3.11.18} 21¹¹ 22²⁷ 23¹⁶ 27²¹ 29⁵ 32⁶ 33^{16.22} 36¹⁴ 37^{1.8.9} 38⁹ 39³—several of these doubtful or ambiguous). Out of regard to the first of Bu.'s arguments and to the rhythm, אֶתְּ should be omitted; but Bu.'s second and third arguments are very questionable: notice that the fem. אֲבִי is personified as a female in Jer. 2²⁷ but as a male in 3⁹, and that שְׂאוֹל, which is generally fem., is, when personified in Jb. 26⁶, construed with the masc. adj. Rejecting אֶתְּ but retaining אֲבִי we obtain the normal 3:3 rhythm, and an effective form of parallelism (a. b. c. || c' 2. a') in which the last term of the first line is paralleled by *two* terms at the beginning of the second line without a copula at the beginning of the second line; cf. Is. 43^{sc,d}. See Gray, *Forms*, p. 77.]

15. [וְתַקוּתִי] Ἐ τὰ ἀγαθά μου = מִנְחָתִי; Ὑ πατιέντιαν μεαμ. The repetition of תַּקוּתִי is weak [cf. 8³ n.]; it is a great improvement to read either וְטוֹבִיתִי (Me. Bi. Sgf. Be. Bu. Du.) or וְתַנְחִיתִי (Hi. on Ps. 112¹⁰; Wr.) or וְתוֹחֶלְתִּי (Hi. here). The change is also strongly supported by v.¹⁶, where חֲרָנָה (fem. plur.), referring to תַּקוּתִי alone, is very hard (G-K. 47^k), but where, with *two* nouns in ¹⁵, the difficulty at once disappears. For the type of sentence, cf. 38²⁹ וְכָפַר שָׁמַיִם מִי יִלְדוּ תַּאֲוָתָהּ מִי יִשִּׁיבָנָה. Jer. 2²⁴.

16. [בְּדִי שְׂאוֹל] the sense *bars* (of a gate; cf. שְׂעָרֵי שְׂאוֹל, Is. 38¹⁰) is badly supported (the text of Hos. 11⁶ is very dubious), and 'אִם יִחַד וְג' yields no satisfactory sense. Ew. Di. al. "when at the same time (Ps. 141¹⁰)—viz. that I with my hope go down into Sheol—there is rest on the dust (for my body)" is forced;

and RV. "When *once* there is rest in the dust" is, of course, out of the question. $\text{Ὡς ἡ μετ' ἐμοῦ εἰς ἄδην καταβήσονται, ἡ ὁμοθυμαδὸν ἐπὶ χόματος καταβησόμεθα}$, which must be certainly followed with Du. $\text{הַעֲפֹדִי שָׁאֵל תִּרְדְּנָה אִם יָחַד עַל עַפְר}$ נַחַח . [נַחַח is also used of the descent to death in 21¹⁸.]

תִּרְדְּנָה] [not 3rd s.f. of an energetic mood (Ew. 191c): see G-K. 47^k: and cf. v.¹⁵ n.].

CHAPTER XVIII.

2. קנצי †] from קנץ *, √ Arab. *ḵanaṣa*, to take, capture, ensnare (an animal), Lane, 2568. For שים, to set a snare, cf. Jer. 9⁷ ובקרו ישים אֲרְבוּ. The *st. c.* before the prep., as 24⁵, Is. 56¹⁰ (G-K. 130a). [But see next n.]

תשימון אַ תְּשִׁים; and so תבין^b, and עיניך^{8b}. This is probably right. Ew. Di. Bu. explain the plur. from 17^{8a}, where Job seems to widen the issue so as to make it include other righteous men as well as himself. But the terms of 17^{8a} are quite general; and Job nowhere else speaks as the leader, or representative, of a party. Me. Bi. Hfm. Sgf. קנץ for קנצי, which, as Di. naturally points out, is inconsistent with ער אנה. Du. prefers קץ; and, finding that ^{2a} is "too long," excises ער אנה, supposing that these words were added (on the analogy of 19²) after קץ had been corrupted into קנצי; and so Be.^K. But אַ already expresses ער אנה; the beginning, תְּשִׁים קֵץ לַמִּלֵּן, is very abrupt, and the corruption of קץ into קנצי is highly improbable. [The emendations of Du. and Be. can scarcely survive these criticisms. But אַ remains suspicious. Is not (1) תבין abrupt? Is it altogether satisfactory to emend the strange 2nd plurals of אַ into the 2nd singulars of אַ without taking any account of the remaining differences between אַ and אַ? This seems to be one of the cases where אַ and the Hebrew original of אַ differed widely. Instead of the unusual 4:3 rhythm (17¹⁴ n.) of אַ, אַ immediately suggests an original (1) in the normal rhythm 3:3, and (2) yielding a better parallelism than אַ, and (3) an admirable sense:

Μέχρι τίνος οὐ παύσῃ;
Ἐπίσχες, ἵνα καὶ αὐτοὶ λαλήσωμεν.

When at last wilt thou cease (talking)?

Leave off (now) that *we* may (begin to) speak.

לָא עַד אַנָּה לָא (implied by μέχρι τίνος οὐ) in the sense, When at last? will you ever? is thoroughly idiomatic; see Jer. 47⁶, and the synonymous לָא עַד מָתִי לָא in 2 S. 2²⁶, Hos. 8⁵, Zec. 1¹². Ἐπίσχεσ might well represent חָלַל construed without a complementary infin. as in 16⁶ (see *Lex.* 293^b); παύση possibly rendered תָּמַם (cf. Jer. 25³⁷ חָלַל and חָלַל).

וְאַחֵר Du. וְאַחֵר (cf. Ἐ καὶ αὐτοί), in agreement with ^{2a} [in Ἐ (see last n.) and] as corrected by Du., but not as ἄλλ.

3. [נִטְמָאוּ] are defiled (Nif., as Hos. 5³ 6¹⁰ al.; for נִטְמָאוּ, G-K. 759^q). But the idea is not what would be expected here. Rashi, נִטְמָאוּ; Ki. נִטְמָאוּ הַלֵּב וְאֵין דַּעַת; Parchon, נִטְמָאוּ; cf. Aram. and NH. טַמְטַם, to stop up, Is. 33¹⁵ טַמְטַם אָזְנוֹתָיו, that stoppeth his ears; Yoma, 39^a טַמְטַם לְבוֹ שִׁין. Hence Schl. Di. De. (from טַמְטַם = טַמְטַם, Bu., better, reading (with 3 MSS) נִטְמָאוּ, we are obtuse, stupid. Ἐ σεσιωπήκαμεν; hence Bi. Be. נִטְמָאוּ, are put to silence (?), Ps. 49^{13, 21} (?).

4. [טָרַף נִפְשׁוֹ בָּאָפוֹ] the syntax, though Be. says he can make nothing of it, is perfectly simple; טָרַף נִפְשׁוֹ בָּאָפוֹ may be either a *casus pendens*, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or טָרַף נִפְשׁוֹ בָּאָפוֹ may be a vocative itself, like 2 K. 9³¹ הֲשָׁלוֹם וְזִמְרִי הָרֹג אֲדֹנָי (RV. "Is it peace, thou Zimri, thy master's murderer?" Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on 12⁴.

[תַּעֲזֹב אָרֶץ] see on 3², and G-K. 51ⁿ.

[מִמֶּקְמוֹ] Ἐ ἐκ θεμελίων = מִמֶּקְדָּיו (Ps. 18⁸, Dt. 32²²), preferred by Du. as מִמֶּקְמוֹ has occurred already (14¹⁸).

5. [רָשָׁעִים] read רָשָׁע (V): note the sing. suffixes following.]

[שָׁבִיב] Aram.: Dn. 3²² 7⁹; Gn. 15¹⁷ Ps.-J. (the only reference in Levy); in Syr. Jb. 41¹⁰, once in Ephr. and lexx. (PS.).

7. [יָצָרוּ] for יָצָרוּ (✓ יָצָרוּ); G-K. 67^{dd}. Cf. in the sg. Pr. 4¹² בִּלְכַתָּךְ לֹא-יָצָר צַעֲדֶךָ.

[וְתִשְׁלִיכָהּ] Ἐ σφάλαι (Thackeray, *Gramm.* 286) δέ (strictly = וְתִשְׁלִיכָהּ; Ἀ σφαλείη = וְתִשְׁלִיכָהּ; so Di. Bi. Be. Bu. ("agrees better with the figure").

8. [ברגליו] 9 MSS, ⲉⲥⲙⲉ רגלו (subj. to שלח; G-K. 1450), and so Du. ברשת רגלו, שלח which may be right; see, however, Jg. 5¹⁵ ברשת רגלו שלח בעמק. Still the double ב here (ברשת רגלו) is not an elegancy.

[שבכה] only so here: elsewhere a *lattice*, 2 K. 1², or a *net-work* ornament on the pillars of the Temple, 1 K. 7¹⁷ al. Cf. Arab. *shabaket*, used now by the *fellahin* of Palestine to denote a *bird-net* (PEF QS, 1905, 38).

[יתהלך] G-K. 54k.

9. [בעקב] Rd. with Bi.¹ Sgf. Be. Bu. Du. בעקבו.

[יהוק] Rd. יהוק; and cf. on 13²⁷ and v.¹². החווק על only here; usually ' החווק.

צמים 5[†]; see note there. The precise mng. is uncertain (NH. צמים is to *press*; v. Levy); but the context favours strongly some kind of trap or net. The versions confuse with צמאים, or paraphrase ⲉⲃⲁⲓⲱⲧⲁⲥ ; Ⲛ צהונא, Ⲯ sitis; Ⲱ^1 צמאים, the cage, Ⲱ^2 נבריא, the uprooters, Levy (ChWB. ii. 87).

10. [מלכדת] only here; but the לכו is used of catching in a trap or net: Am. 3⁵, Ps. 35⁸ al.

11. [והפצהו לרגליו] Very graphic: wherever he goes, at every step, these "spectral" terrors pursue him, and scare him further. Notice both the pf. with the י cons., implying what is *constantly* taking place; and הפיץ, to *scatter*, applied properly to a *body* of people, but here to an individual. If a change is deemed necessary, the best conjectures are והקיפו על רגליו (Voigt), and (Bu.) והדפּחו לרגלו, as v.¹⁸.

[לרגליו] idiom. for *at every step*; lit. according to (Lex. 516b) *his feet* (or *foot*), guided by them, following them closely; cf. Gn. 30³⁰ (RV. *whithersoever I turned*, cf. 33¹⁴ הרגל המלאכה), 1 S. 25⁴², Is. 41² (RV. 2nd marg.), Hab. 3⁵.

12. [יהי] Rd. יהיה; cf. on v.⁹. In a description of facts, a *wish* is quite out of place; but ⲉ renders by optatives in vv. 7a. b. 8b. 9a. 11a. b. 13a. 14a. b. 17a. 18a; so it is possible that scribes, disregarding the context, considered—though not consistently—these references to the fate of the wicked to be not *descriptions*, but *wishes*, and that יהי for יהיה is the work of such a scribe.

[רָעֵב אָנוּ] (1) his strength (v.⁷) is *famished*, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.; (2) his trouble (from אָנוּ, 5⁶; || אֵיד) beginneth to hunger (so Bu.; יהיה רָעֵב), viz. for him, Del. Hi. Bu. Du. (reading לוֹ אָנוּ for אָנוּ). רָעֵב, however, does not occur elsewhere in the sense of *ravenous for*; and should we not, had this been the sense, have expected לוֹ אָנוּ יִרְעֵב (cf. וּלְלֶחֶם לֹא נִרְעֵב, Jer. 42¹⁴; לֹא רָעֵב לְלֶחֶם, Am. 8¹¹).

13. מֵי "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as בְּרִים (41⁴† of the limbs of a crocodile) means elsewhere *poles* (Ex. 25¹³ etc.), or *rods* (shoots) of a tree (Ezk. 17⁶ 19⁴), it will signify *separate extended* limbs, not mere pieces of flesh, so that the "limbs of his *skin*" (EVV. quite gratuitously, "of his *body*") is a strange expression. Wr. Be. Bu. in אָנוּ עוֹרוֹ יִאָּכַל, i.e. "through sickness his skin is consumed, the first-born of death consumeth his limbs": דָּוִי, as עֶרְשׁ דָּוִי, Ps. 41⁴, cf. Jb. 6⁷†; also דָּוִי (of the heart), Is. 1⁵, Jer. 8¹⁸, La. 1²²†; and מַדּוּחַ, Dt. 7¹⁵ 28⁶⁰† (the "diseases of Egypt"). Du. strikes out ^{13a} as an inferior variant of ^{13b}, and ^{14a} as interrupting the connexion between ^{13b} and ^{14b}, and probably originally a marginal gloss on ^{15a}: he thus gets, for 13-14, the distich יֵאָכַל בְּרִיו בְּכּוֹר מוֹת וַיַּצְעֲדוּהוּ לְמֶלֶךְ בְּלָחוֹת.

14. מִבְּטָחוֹ in apposition to אָהֳלוֹ—his tent, in which he had expected to be always secure. Cf. 8¹⁴ וּבֵית עֹנֵבִישׁ מִבְּטָחוֹ. Ἡ ἐκτραγείη δὲ ἐκ διαίτης (see on 5³) αὐτοῦ λαοῖς (= מַרְפָּא).

וַיַּצְעֲדוּהוּ the subj. must be the doom described in the previous words; cf. 4⁵ (the trial); Ps. 69^{11. 32} (the actions previously described); Is. 7⁷ 14²⁴ (the plan spoken of); Kö. iii. 323f; G-K. 144^b. But וַיַּצְעֲדוּהוּ would be only a slight change; see then on v.¹⁸ and 7³. [Or the line may be more seriously corrupt: note for בְּלָחוֹת לְמֶלֶךְ U has *quasi rex, interitus* (as subj. of the vb.), S בְּלָחוֹת מֶלֶךְ (as subj.).]

15. מִבְּלִי לוֹ The מִן is partitive (so Hi. Di. Bu. rightly; Lex. 580b; 2 S. 11²⁴ מִמְּנוֹתוֹ מַעֲבְרֵי חֶמֶלֶךְ), (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 39¹⁶ הָיָה הַמִּרְבֵּה לֹא-לֹו, Hab. 2⁶ הָיָה הַמִּרְבֵּה לֹא-לֹו. The pred. חֶשֶׁן is in the fem., on account of the collective idea

implied in מְבִלֵּי לוֹ (G-K. 145^k), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. Ⲭ (Θ) for מְבִלֵּי לוֹ, ἐν νυκτὶ αὐτοῦ = בְּלֵילָיו; Voigt, Be. לֵילִית, the night-hag supposed to haunt desolate sites (Is. 34^{14†}); Du. בְּלֵיעַל, which he renders *Unheilbarkeit*, "incurability" (cf. Ps. 41⁹), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabitable (Lv. 14^{33ff.}).

17. [עַל פְּנֵי חוּץ] cf. 5¹⁰ וְשָׁלַח מִים עַל פְּנֵי חוּצוֹת (|| אֶרֶץ, as here). Del. [also compares Pr. 8²⁶ וְחֻצוֹת אֶרֶץ עָשָׂה, where Ⲭ renders אֶרֶץ וַח' by *χώρας καὶ ἀοικήτους*: so here Ⲥ renders [חַל אֶפְסַח] over the face of the steppe; thus, in anti-thesis to אֶרֶץ, which here and in 30⁸ signifies the cultivated, settled country, חוּץ is the steppe country; Del. compares البرية (cf. Ⲥ as just cited) the steppe, the regular anti-thesis to الأرض العامرة, the cultivated country].

18. [יְהִדְפְּהוּ . . . יִנְדְּהוּ] the plur., as 4¹⁹ 6² 7³ etc. (G-K. 144^g; and on 4¹⁹ 7³). Ⲭ in ^b (a omitted), Ⲭ in both clauses, express the sg.; Ⲥⲥ the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

19. [נִין] Is. 14²², Gn. 21^{23†}; the verb Ps. 72¹⁷ יִנֵּן, Kt.; יִנֵּן, Qrê (si vera l.)†.

[נָכַד] Is. 14²², Gn. 21^{23†}, apparently akin to Eth. *nagad*, *gens*, *stirps* (usually = φυλή); = δῆμος = מִשְׁפָּחָה, Nu. 4²⁴ al.; = γένος, Lv. 21¹³; Di. *Lex.* 695. נָן and נָכַד also occur in Sir. 41⁵ 47²².

[שָׂרִיד] *fugitive* or *survivor*, after a defeat (so mostly) or other disaster (Nu. 21³⁵, Dt. 2³⁴, Jos. 8²² 10^{20.28}, 2 K. 10¹¹ al.; La. 2²² וְשָׂרִיד פָּלַט . . . לֹא הָיָה; שָׂרִיד once, Jos. 10³⁰); Arab. *sharada* is to *take fright and run away* (of an animal). EVV. *remaining, that remaineth*, are inadequate.

[מְגוּרִים] *his sojourning-places*; cf. מְגוּרָם, Ps. 55¹⁶ (?). מ' otherwise only in the sense of "sojourning," in the expressions (P) מְגוּרִים (שְׁנֵי יָמִי) אֶרֶץ; cf. בֵּית מְגוּרֵי, Ps. 119⁵⁴.

20. [אַחֲרָנִים וְקִדְמָנִים] Is the meaning *the hinder ones* and

the front ones, i.e. those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. הַיָּם הָאֲחֵרִים, *the Hinder Sea*, of the Mediterranean Sea, Dt. 11²⁴ 34², Jl. 2²⁰, Zec. 14⁸, and הַיָּם הַקִּדְמוֹנִי, *the Front Sea*, of the Dead Sea, Ezk. 47¹⁸, Jl. 2²⁰, Zec. 14⁸)? or *the later ones* (cf. Qoh. 4¹⁶, and דֹּר אַחֲרָן, Ps. 48¹⁴ al.) and *the former ones* (cf. 1 S. 24¹⁴), the later and the former generations, i.e. (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. 14^{9f.}). It is true the adjj. אַחֲרָנִים and קִדְמוֹנִים are not used elsewhere of the dwellers on the W. and E., but the “Hinder Sea” and the “Front Sea” seem sufficient support for the interpretation; while to understand *the former ones* (in contrast to *the later ones*) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

אֲחֵזָר שָׁעַר] see on 3³.

21. אֲדָ] cf. Ps. 58¹².

אֱלֹהִים] = such as these; cf. Ps. 73¹² הֵנָּה אֱלֹהֵי רָשָׁעִים; and זֶה, c. 20²⁹.

מִקּוֹם] G-K. 130d.

CHAPTER XIX.

2. [תִּגְיוֹן] Hif. from יָגַה (cf. יָגוֹן, *sorrow*, Ps. 13^s al.); G-K. 75^u, *gg*, end.

[וַתִּדְכֹּא וַיִּנֶּי] so Kit. : on the -וַיִּנֶּי- (here with euphonic dagesh in the ו), G-K. 60^e (cf. Is. 60^{7. 10}). Baer with וַתִּדְכֹּא וַיִּנֶּי, with quiescent א (one of the 48 words written with quiescent א, Baer, p. 44, *Ochlah we-ochla*, No. 103), G-K. 23^c, 75^{oo}, cf. 74ⁱ; Ginsb. Kt. וַתִּדְכֹּא וַיִּנֶּי, Qrê וַתִּדְכֹּא וַיִּנֶּי (without dag. in the ו).

3. [זוה] adverbial (Nu. 14²²; *Lex.* p. 261^b).

[לֹא-תִבְשׂוּ תִהְרַרְלִי] construction, as 32²², Is. 42²¹; G-K. 120^c.

[תִּהְרַר] from הָרַר † = Arab. *hakara*, to be filled with wonder (cf. AW. Ki. *wonder at me*); hence Del., תִּהְרַר being taken as Hif. (G-K. 53ⁿ), and ל in לִי as the *nota accus.* (on 5²), *ye amaze me*. 3 MSS תִּהְרַר, from הָרַר † = Arab. *hakara*, to wrong, detract from; so Ew. Ges. Bu. Du. David Kimchi states that his father Joseph explained לִי תִהְרַר by תִּהְרַר פְּנֵיכֶם לִי, *harden your faces at me*, since *hakara* in Arab. meant עָוִית פְּנִים; and this is the source of AVm. *harden yourselves against me*, AV. *deal hardly with me*. Ἐ οὐκ αἰσχυρόμενοι με ἐπικαίεσθέ μοι, whence Be. תִּפְרוּ; cf. on 6^{27b} (Ἐ ἐνάλλεσθε).

4. [שְׂגִיתִי . . . תִּלֵּן] a hypoth. sentence, without אִם : see on 7²⁰.

5. [עָלִי תִגְדִּילוּ] הַגְדִּיל עַל, as Ps. 55¹³ al.; the Hif., as G-K. 53^f.

6. [יָדְעִי] see on 15³².

[עִוְתִנִּי] is to make crooked (Qoh. 7¹³), *pervert* balances, Am. 8⁵; judgment, Jb. 8³: here with a personal obj., as La. 3³⁶ לְעִוְתִי אָדָם פָּרִיבּוּ, and Ps. 119⁷⁸ בִּי שָׁקַר עִוְתִנִּי, for they have lyingly *subverted me* (in judgment).

[מְצוֹדָה] from מְצוֹד, Qoh. 7²⁶, a hunting-implement, by usage, a net; so מְצוֹדָה, Qoh. 9¹² (for fish) †; מְצוֹדָה, Ezk. 12¹³ 17²⁰, Ps. 66¹¹.

10. [וְאֵלֶּךְ] G-K. 69p.

11. [וַיֵּחָר] In Hif. only here. It is not necessary; and very probably וַיֵּחָר should be read.

[בְּצָרוֹ] Ἐ ὥσπερ ἐχθρόν, Σ βצר, Υ בצרו.

13. [מַעֲלִי] idiomatic with verbs expressing *separation from* (lit. *from attachment to*; see on 1 S. 28¹⁵; *Lex.* 759a); here, *from companionship with*.

[הִרְחִיק] Ἐ (ἀδελφοί μου ἀπέστησαν) ἈΣΣ הִרְחִיקוּ (intrans., as Gn. 44⁴); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the ||, and that Ἐ may easily have arisen through haplography of the ו; but Di. prefers Ἐ with הִרְחִיק trans., and God (as in v.¹¹) the subj., and treats Ἐ as due to dittography. With Ἐ cf. Ps. 88^{9.10}.]

[אֶךְ זֶר] are *only, wholly*, estranged from me: אֶךְ, as Dt. 16¹⁵ אֶךְ; אֶךְ אֲוִלִּים שְׂרִי צַעַן 19¹¹ Is. 16⁷ 28²⁹ וְהָיִיתָ אֶךְ שְׂמִמָּה; Ἐ (one rendering) ἀνελεήμονες = אֶכְזֹר (though no *verb* אֶכְזֹר is known), which, however, is not consistent with מִמֶּנִּי.

14. This v. is short; v.^{15a} is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read חֲדָלוּ קְרוֹבִי וּמִדַּעִי שְׂכַחוּנִי שְׂכַחוּנִי, והיית אֶךְ שְׂמִמָּה. On the other hand גִּרִי בֵיתִי goes with אֶמְתִּי better than in ^{14b} with שְׂכַחוּנִי and parallel to קְרוֹבִי וּמִדַּעִי. Du., deciding similarly, proposes מִדַּעִי, “*cease from knowing me*”; but this is quite unnecessary. דַּע, *knowledge*, occurs in Elihu’s speeches (32^{6.10.17} 36³ 37¹⁶); but מִדַּעִי for מִדַּעִתִּי is unparalleled. [By itself v.¹⁴ might perhaps stand: the rhythm (2: 2: Gray, *Forms*, p. 159 ff.) and the parallelism (a. b || b’ a’; *ib.* 64 f.) are in themselves admirable, and, outside Job, common: even in Job, 10⁶ is an instance, and a very few others might perhaps be found; but v.¹⁵ is intolerable, and the verse division of ^{14f}. can scarcely be correct.]

15. [תַּחֲשַׁבְנִי] for the *fem.* with Ἐ, see G-K. 146e, end; Kō. 349t (Ezk. 35^{10a}; but in Jer. 44²⁵ rd. אֶחָנָה הַנְּשִׁים); with גִּרִי בֵיתִי removed to v.¹⁴ the syntax is normal.

[בְּעִינֵיהֶם] the masc. sf., referring (if גִּרִי בֵיתִי be removed to

14) to אמהתי alone, is a frequent anomaly; G-K. 1350. On the ה in אמהתי, see on 2 S. 6²⁰.

17. [זר] not זר, and consequently 3 pf. fem.; cf. ¹³זרו. Hi. Du. al. is *abhorrent to*, from זר = (not זר, but) זר (Dr. § 178), *fastidivit, abhorruit*, c. acc. rei (Freyt.); but as זר is transitive, this would yield a wrong sense, *abhors* instead of *is abhorrent to*. The rendering *is strange* (De. Di.) is sufficient. Jer. “*halitum meum exhorruit uxor mea*,” paraphrasing.

[וחנתי] RV. *my supplication*. But חנ is to *shew favour*, or *be gracious*—even in the same anomalous form of the inf., which, if RV. were right, would be used here, Ps. 77¹⁰ הִשְׁבַּח הַנּוֹת אֵל; it is only the *Hithp.* which means to *supplicate* (lit. to *get* or *seek* favour for oneself; G-K. 54*f*), and *supplication* is תַּחֲנוּנָה. In Arab. حَن (conj. x.) is *foetorem emitit*, and Syr. مَنِي is *rancid* (PS. 1315*a*); hence *I am offensive*, RVm. with Ew. Schl. De. Di. Bu. etc. וְחַנִּי (*mil'el*) will be the pf. with ו cons., with freq. force (as Ex. 33¹⁹ וְחַנִּי אֶת אֲשֶׁר אָחֶז, and regularly with verbs ע'ע'), like 16^{12b}; though there are a few cases (Dt. 32⁴¹, Is. 44¹⁶, Ps. 17³ 92¹¹ 116⁶) in which the 1 pf. of these verbs is anomalously *mil'el* even without the ו cons. (see Del. here, and G-K. 67*ee*). Du. וְצַחֲנִי (Jl. 2²⁰), and *my stink*; but this will agree only with the doubtful *be abhorrent to* for זר in ^a.

18. עוֹיָלִים 21¹¹† [not 16¹¹; see n. there]. To be explained, it seems (cf. Wetzst. *ap.* Del. here; Lane, 2200^a, 2201^{b-c}), from Arab. 'āla (med. و), to *feed, nourish, or sustain one's family or household*; whence 'ayyil, pl. 'iyāl, a'yāl, *the persons whom a man feeds and supports, as his young man, or slave, his wife, and his young child*, “among all tribes of the Syrian desert, used of children generally, without distinction of age” (Wetzst. *ZDMG* xxii. (1868) p. 128). R. Levi's statement in *Breshith Rabba*, c. 36 (cited by Del.), is interesting: עוֹיָלָה, “In Arabic they call children עוֹיָלָה.” (Not from עָל = غَال, to *suck*.)

יִדְבְּרוּ בִי [אֶקוּמָה] I would arise! and they speak against me. A very anomalous form of hypothetical sentence, but

analogous to 3^{25a} 9^{20b} 23^{13b}, the cohortative only making the first verb more graphic.

19. [וְהָאֱהָבָתִּי נִהְפְּכוּ בִי] The relative omitted after וְהָ, as 15¹⁷; and וְהָ construed with a pl. verb. Not so elsewhere; but וְהָ is conceived as a collective (cf., with אָחֵר, 8¹⁹), as it is implicitly in Jg. 20¹⁶ קָלַע בְּאַבְנֵי בֶלְיָהָ, 17 כָּל זֶה אִשׁ מִלְחָמָה, Lev. 11^{4,9} (*Lex.* 260δ).

20. Ἐ ἐν δέρματί μου ἐσάπησαν [רָקְבָה] αἱ σάρκες μου, Τὰ δὲ ὅστω μου ἐν ὁδοῦσιν [^A ὀδύναις] ἔχεται. 'A. = 𐤀𐤏; Σ^a = 𐤏𐤏; Σ^b καὶ ἐξέτιλλον (thinking of מָרַט, Me., or cf. Eth. 𐩪𐩣𐩨𐩪𐩨𐩪 : *deradere*, 𐩪𐩣𐩨𐩪𐩨𐩪 : *deradi*, *depilari*, Ezk. 29¹⁸ (Di. 154), Be.) τὸ δέρμα μου ὁδοῦσιν ἐμοῖς. Hupf. (1853) in ^b conjectured (after Σ') עור בשני, And I escaped "with the skin, i.e. the life, in my teeth (cf. 13¹⁴ אִשָּׁא בְּשָׂרִי בִשְׁנֵי) = with the bare life"; so Wr., but reading better עורי, "And I carry my skin in my teeth"; Me. בְּעוֹרִי בְּשָׂרִי רָקְבָה וְאֶתְמַלְטָה בְּשֵׁנֵי עֲצָמֵי, "Within my skin my flesh rotteth, And I escape, with my bones in my teeth"; Bi.¹ Bu. בְּעוֹרִי דְּבָקָה עֲצָמִי וְאֶתְמַלְטָה בְּשָׂרִי בִשְׁנֵי, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi.² בְּעוֹרִי דְּבָקָה עֲצָמִי וְתִתְמַלְטֵנִי בְּשֵׁנֵי, Be. בְּשֵׁנֵי בְּבִשְׂרִי דְּבָקָה עֲצָמִי וְאֶתְמַלְטָה בְּעוֹר שְׁנֵי (b "and I am become hairless in the skin of my teeth," עור שני denoting the lips and cheeks, and אֶתְמַלְטָה being explained from the Eth. *malata*, cited above); Du. בְּעוֹרִי בְּשָׂרִי רָקְבָה וְתִתְמַלְטֵנִי בְּשֵׁנֵי (in ^a = Me.; in ^b "and my teeth have slipped out (haben sich davon gemacht)," omitting בְּעוֹר with Ἐ, and following substantially Bi.²; בְּשָׂרִים as Pr. 14³⁰, and the fem. רָקְבָה by G-K. 145k). Of these emendations, that of Bi.¹ Bu. deviates least from 𐤀𐤏; it is undoubtedly the best. [That עֲצָמִי, as in Bu.'s emendation and also in 𐩪𐩣, and not as in some of the other emendations, בְּשָׂרִי is the subj., is favoured by the fem. vb. (דְּבָקָה, or, after Ἐ, רָקְבָה). In, e.g., Gn. 9⁴ בָּשָׂר is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G-K. § 122 n.: more fully Albrecht in *ZATW*, 1896, p. 72 ff.); and there is no evidence that בָּשָׂר was ever used as fem. On the other hand, though the same general rule would lead us to expect that עֲצָמִי, like عَظْم,

would be masc., and in 2 S. 21¹², Jer. 8^{1f}, Ezk. 37^{5, 6, 8} masc. suffixes are used in reference to the *pl.* (cf. n. on v. 16), in Jb. 30³⁰ עַצֶם is construed with the 3rd sing. fem. of the verb (חָרָה) as it is also in Ps. 102⁶ (closely similar to the present), and the pl. is construed with the fem. pl. of the vb. in Is. 66¹⁴, Ezk. 37³, Ps. 35¹⁰ 51¹⁰. In Syr. ܐܬܬܐܢܐ is fem. but it means *thigh*, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

21. [אַתֶּם רְעִי cf. אַחֲוָתִי אִמִּי, Gn. 24⁶⁰ [*preceding* an impv.].

22. [אֵל] [here, as in 55 other passages in Job (*Lex.* 42b), means *God*: it is not, as in 1 Ch. 20⁸, an alternative orthography for אֱלֹהִי (Saad.), nor to be emended to אֵלִי (Reiske, Perles, Be.^T), or גֵּאֵל (Neubauer, *Athenæum*, 1885 (June), p. 823)].

23. [מִי יִתֵּן] with impf., as 6⁸ 13⁵ 14¹³; only here with י.

[בְּסֵפֶר] prefixed to the verb for emph. “In a book,” as 1 S. 10²⁵, Ex. 17¹⁴; G–K. 126s.

[מִי יִתֵּן (2)] represented in $\mathfrak{C}$ by $\tau\epsilon\theta\eta\nu\alpha\iota\ \delta\epsilon\ \alpha\upsilon\tau\acute{\alpha}$ (against Be.).

[יִחָקֵי] the non-pausal form would be יִחָקֵי (with d. f. implic. in ה), an Aramaizing form for the regular יִחָקֵי; the non-duplication of the *q* implying the implicit duplication of the ח (cf. הַמָּכֹנֶה, 24²⁴; וַיִּבְתֵּנוּ, Dt. 1⁴⁴). See Kō. i. p. 375; G–K. 67γ. Be. weakens the verse effectively by reading מִי יִתֵּן (or Be.^K בְּסֵפֶר מִלִּי בְּסֵפֶר יִחָקֵי; Du. reads מִי יִתֵּן אֲפֹ וַיִּכְתְּבוּ בְּסֵפֶר יִחָקֵי, also disimproving it. Bu. says justly that no change is needed [; but the rhythm (4 : 3) of $\mathfrak{H}$, though not unparalleled (17¹⁴ n.), is unusual].

24. [וְעִפְרָת] Bu. בעִפְרָת “in lead,” on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by $\mathfrak{H}$ stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that $\mathfrak{H}$ does not express it. But the change necessitates the insertion of אֵן before לְעֵד.

[לְעֵד] prefixed for emph. Θ Me. Hfm. Be. לְעֵד.

[יַחֲצִיבֵן] with —, although in pause, like יִפְּצֵן, 24²⁴ (Baer, p. 45). The Or. reading is יַחֲצִיבֵן (*ib.* p. 57), like יִבְּלֵן, Ps. 104²⁹, the regular pausal form in Nif. (G-K. 51*m*, end).

25. [יִדְעֵתִי גֵאֲלִי חִי] For the absence of כִּי after יִדַע, see also, *e.g.*, 30²⁸, Am. 5¹².]

[גֵאֲלִי חִי וְאַחֲרָיו] Ἐ ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων. It is very precarious to argue that Ἐ disregarded וְאַחֲרָיו (Me.). Elsewhere ἀέν. renders עולם (Gn. 49²⁶, Dt. 33^{15, 27}); it may, therefore, here render the two words חִי וְאַחֲרָיו which, taken together, might be regarded as synonymous with עולם, whereas חִי by itself asserts, directly, less than ἀέναος. Or, if the order of Ἐ may be pressed, Ἐ may have read חִי גֵאֲלִי וְאַחֲרָיו and rendered חִי by ἀέναος, and 'גֵאֲלִי וְאַחֲרָיו', or perhaps 'גֵאֲלִי', by ὁ ἐκλύειν με μέλλων (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of ἤ appears to be 4 : 3, for חִי גֵאֲלִי cannot easily be taken as a single stress, and 4 : 3 in Job is infrequent and suspicious (17¹⁴ n.). We could obtain an unmistakable 3 : 3 rhythm by omitting וְחִי, then גֵאֲלִי, made for emphasis the obj. of יִדַע (as הָאִוֶּר of וִירָא in Gn. 1⁴), would be the virtual subj. of יָקוּם. But this would leave the parallelism poorer, and the expression of the whole weaker than in ἤ. It is best, therefore, to retain ἤ especially since the considerations, for what they might otherwise be worth, suggested by rhythm and Ἐ do not converge: *if* anything was absent from Ἐ, it was וְאַחֲרָיו; *if* anything had to be omitted for rhythm, it would be חִי.]

[וְאַחֲרָיו] that this is actually a subst. and means *afterman*, *sponsor* (Be.^K), is neither proved nor probable; if it were, we should certainly expect אַחֲרוֹנִי (|| גֵאֲלִי; cf. שְׁהִי || עָדִי, 16¹⁹). If correct, it is most probably in the acc. of the state (G-K. 118*n*)—*later on* . . . he will stand up. Sgf. reads אַחֲרֵנִי, Che. (*EBi.* 2475) עֲרֵבִי (cf. 17³), with אָקָה for יָקוּם below.]

[עַל-עֶפֶר] if virtually = *upon (my) grave*, עֶפֶר is used as in 7²¹ 17¹⁶ 20¹¹ in particular of the dust or soil in which a dead body is laid, *i.e.* the grave. Cf. also 10⁹, Ps. 104³⁹, though these are rather different: in the Ps. עֶפְרָם with the personal

[וְאַחֵר עוֹרִי] So $\mathfrak{M}$ and all the VV. except $\mathfrak{C}$, which reads עוֹרִי but om. וְאַחֵר. In $\mathfrak{U}$ וְאַחֵר is taken adverbially, in $\mathfrak{ST}$ as a prep. But, as in יָקוּם (v.²⁵) and אֱלֹהֵי in ^b, the *scriptio plena* in עוֹרִי may be later than $\mathfrak{C}$; the *scriptio defectiva* actually occurs elsewhere even in $\mathfrak{M}$ (e.g. עָרֶה, Nu. 19⁵). Written defectively עוֹרִי would be scarcely distinguishable from עָרִי; consequently it would be very legitimate to read אַחֵר עָרִי (Bi.² Du.) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though עוֹרִי be retained, the ambiguity of אַחֵר remains: it may be (1) an adv., *afterwards* (e.g. Gn. 18⁵ 24⁵⁵, Jg. 19⁵ al.), but not in *novissimo die* ($\mathfrak{H}$), *at the last day* (AV.), *am jüngsten Tage* (Honth.); or (2) a prep. governing עוֹרִי, with a local or temporal force, *behind* (cf. Is. 57⁸), which Ehrlich interprets as *under* (my skin), Bu. as “still enclosed (*umschlossen*) by my skin,” i.e. still alive, or *after* (as, e.g., 1 K. 19^{11f}), i.e. after the disappearance or destruction of my skin; or (3) a conj. = אַחֵר אֲשֶׁר (as 42⁷ $\mathfrak{M}$, Jer. 41¹⁶, Lv. 14⁴³ $\mathfrak{M}$), *after that* (my skin has been destroyed). If עוֹרִי is correctly read, it is a parallel term to בָּשָׂרִי in ^b ($\mathfrak{M}$, not $\mathfrak{C}$) as in 7⁵ (19²⁰), and אַחֵר should be parallel in sense to the מֵן of מִבָּשָׂרִי: unfortunately this latter phrase is also ambiguous (see below). If מִבָּשָׂרִי means *away from my flesh*, i.e. after my body has perished, עוֹרִי אַחֵר should have the same meaning; but Bu. raises two objections to this: (1) that אַחֵר is always local when it refers to an *object*, and temporal only when it refers to an *action*: since the idea of passage is more directly suggested there than here, 1 K. 19^{11f} does not perhaps entirely invalidate this; (2) that whereas בָּשָׂר by itself is often used for the entire body as contrasted with the נֶפֶשׁ or לֵב (e.g. 14²², Ps. 16⁹ 63²), עוֹר is not, but is used strictly of the outward covering of the body, the skin (30³⁰, La. 4⁸ 5¹⁰, Jer. 13²³), and combined with בָּשָׂר requires the latter to be used in its specific sense of the flesh under the skin (7⁵), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10¹¹ 19²⁰, and (עוֹר + שָׂאֵר) Mic. 3^{2f}. If the text could be trusted, in 18¹³ עוֹר would have the wider sense of *body*, which Bu. questions.]

[נִקְפּוּ וְזָאת] the vb. is taken either (1) as the pred. of the

sentence introduced by the *conj.* or *adv.* אַחֲרֵי (see last n.) with the obj. עוֹרִי of נִקְפוּ prefixed—an emphatic position (cf. Dr. § 208 (1), for which there seems to be no reason here, or (2) as the vb. of a relative sentence qualifying עוֹרִי in the *prepositional* phrase—*after my skin which . . .*, the relative particle being omitted according to G-K. 155*b*. In either case נִקְפוּ is commonly explained as the 3rd pl. act. corresponding idiomatically to our passive (4¹⁹ n.). The vb. is, then, Piel of נָקַף, *to strike off, away*; cf. Is. 10³⁴ † (of striking off branches), and the verbal noun נִקְף of beating olive berries off the tree (Is. 17⁶ 24¹³). These comparisons are already made by the mediæval Jewish commentators (Ibn Ezr.; Anon., ed. Wright and Hirsch.). The form might also be Nif., used as a passive of the Hif. (G-K. 51*f*) of נָקַף, *to go around* (Is. 29¹), in Hif. *to surround* (v.⁶ and often). *SV* clearly think of this vb., and Honth. has recently defended this interpretation; but he can account for the pl. only by the very forced suggestion that its subject is זֶאֱחָ used collectively of the bones of the body with the sense of *I*—at the last day I shall be (proph. pf.) surrounded with my skin! Other interpretations of זֶאֱחָ are scarcely less forced: the alternatives are to suppose that it means *this* (will happen)—so *℣*; or *in this manner* (Del.)—an acc. of manner never elsewhere taken by זֶה or זֶאֱחָ; or that it is a kind of resumption of עוֹרִי; or, since this is masc., a reference, accompanying a gesture, to the body (Di.)—and *after my skin has been struck away*, (viz.) *this* (skin or body).]

[ומבשרו] either *away from my flesh*, or *from my flesh* is, so far as the phrase itself is concerned, equally possible; for the rare but by no means unusual use of מִן in the former case, cf. 11¹⁵ n.]

[The uncertainties and difficulties of הִי in this v. being so great, it is not surprising that attempts at emendation have been numerous and ingenious, if not convincing. Bu., by a very slight change (נִקְףָּ כְּזֹאֵת), eliminates at once the awkward pl. נִקְפוּ and the impossible זֶאֱחָ, and obtains the distich:

Within my skin thus struck away,
And from my flesh, I shall see God;

but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be.^T, viz. נִשְׁקַפְתִּי for נִקְפוּ זֹאת, which gives a completer parallelism of terms but a not very probable prophetic pf. :

Within my skin I look out,
And from my flesh I shall see God.

Be.^T's other suggestion was נִקְפֹּתִי. Bi. also offered two emendations ; Bi.¹ (in ^b mainly following ⚡) proposed

ואחר עֲדֵי נִקְפָה זֹאת
ומשֶׁרִי אֲחֻזָּה אֱלֹהִים

which requires at least as much defence and apology as ⚡. Bi.², bringing over יָקָם (⚡) from v.²⁵, reads :

יָקָם עֲדֵי נִקְמַת זֹאת
ומשֶׁרִי אֲחֻזָּה אֱלֹהִים

My witness [*i.e.* God] will take vengeance for this,
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either ⚡ or ⚡; but as Bu. asks: Why אֲחֻזָּה and not תִּאֲחֻז, why נִקְמַת זֹאת instead of the better antithesis נִקְמַתִּי, and why the unknown Poel of שָׁרָה? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from ⚡ and ⚡ as to appear improbable. Du., also by slight changes, obtains the distich :

ויָקָם אֲחֵר עֲדֵי
חֻקָּה זֶה אֲתוֹ:

And another will arise as my witness,
And this one will set up his sign—

understanding the "sign" to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining ^{28b} with ^{27a}, and ^{27b} and ^c, Du. gets rid of the isolated stichos formed by ^{27c} if, as is usual, ^{27a}, ^b be taken as a distich. But the אֲתוֹ and זֶה of Du.'s emendation

are improbable, and ^{27a} is better paralleled by ^{27b} (note אחזה || ראו, לי || לא-זר || לי) than by ^{26b} which has the *same* vb. חזה as ^{27a}. Che. (*EBi.* 2474*f*):

שדי יכן האותי

ומצדיקי אחזה אלוה:

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of עורי נקפה זאת ומבשרי proposes ערבי יוקף אתי ערבי יוקף אתי עורי נקפה זאת ומבשרי—first the *goel* takes his stand on Job's grave (v.²⁵), thereafter (ואחר) as his surety (ערבני) lifts him up from the grave. But ^a thus becomes four stressed. יוקפני for יוקף אתי is very improbable, and so is the *beth essentiae* in ובהרי: Be.^K avoids the last objection, only by proposing an unknown form [ומשהרי].]

27. [אשר אני] no change is needed; but *if* any one inclines to change, Bu. suggests אֲשֶׁרְנִי or אֲשֶׁרְנִי בִּי, "Count me happy, for I shall see him for myself." אֲשֶׁרְנִי (Neubauer, Be.^{Kit.} alt.), "O my happiness!" is an unheard of form. [The parallelism is at present perfect, לי || לא זר || לי, אני, ולא זר || לי, עיני || אחזה, ראו || אחזה, עיני || לי, are improbable.]

[ראו] Bu. יראי, thinking the pf., especially before בלו, which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future (Dr. 14).

[ולא זר] the waw is perhaps a dittograph; זר, pf., or part. negatived by לא (*BDB* 519*b*): Job's acquaintances are estranged וזר (v.¹³): God will be seen not to be so: similarly Job's brethren have gone מעלי (*ib.*); God is לי.]

כלו כליתי בחקי Wr. בָּלִיתִי בְּחָקִי, "I am utterly exhausted in my appointed time (14^{5.13})"; Klo. בָּלִיתִי, "I shut up" (from בָּלָא by G-K. 75*qq*),—both extraordinary.

28. לו the *nota accus.*; cf. on 5². (In Jg. 7²⁵ rd. את-מרן אל-מרן).

[ב] In *𐤁𐤁* there is a change from the direct (^a) to the indirect narration (^b), "and *that* the root of the matter is found in me" (without כִּי, as Gn. 12¹³ 41^{15b}, Jb. 35^{3a. 14} etc.; G-K. 157*a* (a)); but the continuation by the direct narrative is much

more forcible, and some 100 MSS, Θ Ψ read in; so Mich.
Wr. Sgf. Be. Bu. Klo. Du.

29. גורו לכם] The ל is prob. reflexive (*Lex.* 516a); לכם is hardly strong enough to express the emphatic “for yourselves” (which would be rather לנפשכם or לנפשיכם; cf. Jos. 9^{24b} ונירא לנפשינו).

Qrê כִּי חִמָּה עֹנֹת חֶרֶב לִמְעַן תִּדְעֶנָּה שְׂדֵי (שדן) &
 θυμὸς γὰρ ἐπ' ἀνόμους ἐπελεύσεται, καὶ τότε γινώσκονται ποῦ
 ἔστιν αὐτῶν ἡ ὕλη (ἡ ὕλη, perhaps as though thinking of שְׂדֵי;
 cf. 29⁵ ὅτε ἤμην ὑλωδῆς λίαν = שְׂדֵי (שְׂדֵי) שְׂדֵי (יגד); for ποῦ
 κτλ., ^A ὅτι οὐδαμοῦ αὐτῶν ἡ ἰσχύς ἔστιν (thinking of שְׂדֵי);

Σ ἡ τοῦ ἰσχυροῦ ὕψος; Ὡς quoniam ultor iniquitatum gladius est; for ^o ἈΣΘ ὅπως γινώτε ὅτι (ἔστι) κρῖσις:

so $\text{ס} \overset{x}{\text{ל}} \overset{x}{\text{ל}}$, E esse iudicium, Saad.; ט for ט הַיְיחָדָּשׁ מן הַיְיחָדָּשׁ

רִיָּאָה קִשּׁוּם הוּא מְרִי רִיָּאָה, “that ye may know that the lord of judgement is a truthful judge.” In ^b Ges. Di.¹ Bu. read הַמָּה for הָמָה (“for they—i.e. such slanders—are iniquities of (worthy of punishment by) the sword”); Di. בִּי לִקְמַת עֲוֹנוֹת חָרֵב (for the sword avengeth iniquities); Sgf. בִּי חֲמָה בְּעֲוִלֹת חָבָא (after $\mathfrak{A}$; but it is doubtful if *ánóμους* is more than a paraphrase); Du. בִּי חֲמָה עֲוִלָם תַּחֲרֵב (the *חרב*, though usually said of lands, cities, etc., is at least used of nations in 2 K. 19¹⁷, Is. 60¹²). In ^c, for שְׂדֵי, Hi. לְהַבִּין; Sgf. בִּי שְׂדֵי (sc. the עֲוִלֹת of ^b); Ew. Reuss, Wr. Di. Be. שְׂדֵי; Bu. לְמַעַן תִּדְרֹעַ יֵשׁ רֵין (“that there is a judge”); so Klo. (רֵין, as 1 S. 24¹⁶, Ps. 68⁶ †; יֵשׁ, with some emph., 12 times in Job, e.g., 11¹⁸ 14⁷). De. and most agree with ἈΣΘ ΣΥ (= Kt.), Rabb., and EVV. (“that ye may know there is a judgement”) in taking שֵׁ as the rel. particle שֵׁ (usually שֵׁ, but שֵׁ, Gn. 6³ (?), Jg. 5⁷⁻⁷, Ca. 1⁷ †) = *that*, as often in Qoh. (*Lex.* שֵׁ, 3), and רֵין, as the subst. *judgement*. שֵׁ, however (on its occurrences, see *Lex.* 979), does not occur elsewhere in Job; רֵין occurs in the Elihu speeches (35¹⁴ 36^{17, 17}; 36³¹, the verb), but neither the noun nor the vb. is found elsewhere in Job; and יֵשׁ is desiderated.

CHAPTER XX.

2. [לִכְן] *Therefore*—on account, viz. of what Job has said. Ὁ οὐχ οὕτως , as though לִכְן stood for לֹא-כֵן (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. 4¹⁵ 30¹⁵, Jg. 8⁷ 11⁸ *al.*), not perceiving that in such cases *therefore* introduces an answer to a remark, or objection, made by another (*Lex.* 487*a*; Dr. on 1 S. 3¹⁴ 28²).

[שַׁעֲפִי] see on 4¹³.

[יִשְׁיבוּנִי] *answer me*: lit. *turn me back* (*sc.* with a word; see on 13²²), *answer me*, in the sense of *do not allow me to be silent*, is certainly weak; hence Du., cleverly, יִרְהִיבוּנִי, *bestürmen mich, disturb me*; cf. Ca. 6⁵, Oettli, Buhl (*v. Lex.*); and וַתֵּבֶן, in Peil ptcp. = *disturbed* (Mk. 5³⁸ = $\thetaόρυβον$, and Lk. 10⁴¹ $\thetaορυβάζην$); but usually in the sense of either *alarmed* or *hastening* (so Ethp. *be alarmed*; Af. to *hasten* (trans.) or *alarm*; *v. PS.*).

[וּבַעֲבוּר רֹגִי] rd. וּבַעֲבוּר זֶאֶח (Bi.¹ Be.^K Du.; Di. inclines) or זה בעבור זה (Ex. 13⁸); perhaps (Bu.) even וּבַעֲבוּרָהּ would be sufficient (בַּעֲבוּר כֵּן never occurs).

[חֻשִׁי בִי] “is my haste—my impetuosity, eagerness—(active) within me.” Del. *my feeling*, i.e. *my emotion*, deriving the word not from חָשָׂה, to *hasten*, but from חָשַׁשׁ, חֻשׁ (= Arab. *ḥassa*, to *feel, perceive* by the senses), in Aram. and NH. (see Levy, *ChWB, NHWB, s.vv.*), to *feel*, in various nuances, sometimes to *be anxious*, but mostly to *feel pain*, to *suffer* (in OT. once, Qoh. 2²⁵ (so rd.), וּמִי יַחֲשֵׁה חוּץ מִמֶּנּוּ, and who can *feel* (here suggesting *have pleasure*) apart from him? Syr. ܠܚܫܐ, *passus est, doluit, contristatus est* (PS. 1389 f.), ܠܚܫܐ, *suffering*, often for $\piάθημα$, as Heb. 2⁹, also of grief, sadness, etc.; in a more neutral sense, of an *affection* of the mind in

general, as of desire, $\text{נָפֵל} \text{זֶה} = \pi\acute{\alpha}\theta\omicron\varsigma \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\varsigma$, 1 Th. 4⁵ (*ib.* 1391). Probably therefore $\text{חַשׁ} (?) \text{חָשׂ} \text{חֲשִׂי}$ might in Heb. have been used to denote the general feeling of *emotion*. Be.^K $\text{רָחַשׁ} \text{לִבִּי}$ (Ps. 45²), *is* my heart *astir*; [*Richter*, אָבן for לָבֵן in ^a, and for $\text{בִּי} \text{יִרְחַשׁ} \text{לִבִּי}$; but this, though the changes are slight, requires too elaborate a defence to be probable].

3b. But a spirit answers me out of my understanding, *i.e.* a higher spirit (32⁸), speaking in, and out of, my understanding, teaches me what the value of Job's protestations is (so Del. Di.). It is objected that this interpretation of מִבִּינְתִּי makes Zophar's own understanding the source of his higher inspiration; hence Hi. Bu., "And wind, (arising) out of my understanding, answers me," *i.e.* the "understanding," or instruction, which I give Job, instead of bringing him wisdom, resolves itself in his mouth into mere wind (cf. "wind," 8² 15² 16³). Du. Be.^K (after Ἔκ τῆς συνείσεως —without μου) מִבִּינָה , and with wind *void of understanding, thou answerest me* (חֲעֲנִי).

רוּחַ is frequently masc. (agst. Strahan): 4¹⁵ 8² 41⁸, Ps. 51¹² 78³⁰, Is. 57^{13, 16}.

4. "Dost thou know this (as being) from of old, since the placing of man upon the earth, that . . ." *i.e.* Of course thou knowest it! (cf. *Lex.* 210a). There is no occasion to read הָלֵא (Sgf. Du.). Ἐ μὴ (not οὐ) presupposes הִי , not הָלֵא . As usually understood, מִנִּי עַד וְגו' is connected not with יָדַעַת (for no man could know this from the creation) but (as rendered) with זֹאת , as a secondary predicate (so De. Hi. Di.). Bu., thinking this construction awkward, construes differently, supposing the question to be a mocking one, Hast thou this fine windy knowledge (v.^{3b}) from the time of creation? (comp. the question of Eliphaz in 15⁷), and rendering כִּי in v.⁵ not by *That*, but (exactly as in 22^{2b} after 22^{2a}) *Nay*.

מִנִּי see on 6¹⁶.

עַד of *past* time, as Hab. 3⁶ †.

שִׂים inf., with indef. subj., as 13⁹. The inf. of שָׂם (Nöld. *Beiträge*, i. 39) is usually שָׂם , שִׂים elsewhere only Is 10⁶ Kt, 2 S. 14⁷ Qrê.

5. [מקרוב] *recent*; lit. *from what is near*, i.e. *the near* (past); so Dt. 32¹⁷ (EVV. *of late*).

6. [שִׂיאָ] שִׂיא, if correct, will be an anomalous form for נִשִּׂיא, with elision of נ, from נִשָּׂא (Kö. ii. 145); cf. פִּילִי, Is. 32⁵, for נִבִּילִי (Kö. ii. 118). Perhaps שִׂאָתוֹ (13¹¹ 31²³) should be read (the masc. יעלה, then by G-K. 1450). Ἐκ αὐτοῦ τὰ δῶρα (!), thinking of שִׂי; cf. Ps. 68³⁰ 76¹² Ἐκ (Be.).

7. [כגלל] גללִים, Zeph. 1¹⁷; גללִי, Ezk. 4^{12. 15} †; הגלל, 1 K. 14¹⁰ †. Lit. *globulus stercoris*; cf. גלל; Arab. *jillat*^{un}, *jallat*^{un}. The sg. would be גל; cf. צללִי, 40²², צללִי, from צל (Kö. ii. 43; G-K. 93aa, bb).

8. [ימצאֶהוּ] [construction as 4¹⁹ (see n. there); Ἐκ εὐρεθῆν, whence Bi. Be. נמצא,—doubtful, though rhythmically easier].

[יִדָּר] *is chased away*. The pass. of יִנְדְּרוּ, 18¹⁸. Ἐκ (ἐπιδῆ δὲ) ὤψῃ express יִדָּר (cf. Gn. 31⁴⁰, of sleep); but יִדָּר is pointed as Hof. to denote the unwillingness of his disappearance.

9. [שׁוֹפְתוֹ] 28⁷, Ca. 1⁶ †. Without parallel in the cognate languages.

[תשורנו] מקום is so constantly masc., that in the three exceptions the text can hardly be right. Here ישורנו can easily be read; the fem. may well be a copyist's error due to the preceding תֹּסִיף (so Di. Be. Bu.). In Gn. 18²⁴ בְּקִרְבָּה may well be the original reading; and in 2 S. 17¹² באחת המקומות אחת is probably due to the fem. termination of המקומות.

10. [בניו ירצו דלים] (1) רָצָה is to *be pleased with, be favourable to*; hence רָצָה will be to *make favourable, conciliate*; so, I.E. לְרִצּוֹת הַדִּלִּים שְׁנוּל (כי בניו יוצרו), Ges. *Thes.* 1306b, Schl. De. Di.: the sons will be forced to court the favour of the poor (whom, viz., their father had plundered). (2) The Vrss. all see רָצָן in ירצו: thus Ἐκ τούτων υἱοὺς αὐτοῦ ὀλέσασσαν (as Rosenm. saw, a corruption of cod.^A θλάσ(ε)σαν: θλάω for רָצָן, as v.¹⁹, Jg. 10⁸, 1 S. 12⁴ al.; Be.) ἡττονας: the order of words, emphasizing the object, as 5² 14¹⁹ 15³⁰, Ps. 11^{5b} 139¹⁶ etc. (Dr. 208. 1). (3) Ὡς His children are broken in poverty; Υἱοὶ eius atterentur egestate, i.e. יִרְצוּ (Nif.); so—though naturally discarding the ungrammatical “in poverty”—Hi. his children are

crushed into poor ones (*verkümmern zu Bettlern*)—accus. of the product (G-K. 117ⁱⁱ); Bu. his children are oppressed as poor ones (G-K. 118ⁿ), but in this case (Du.) רלים seems superfluous. Du. regards ^{10a} as a variant of ¹⁹, and ^{10b} as a gloss on ¹⁸.

[ידידיו תשבנה און] reverting to the lifetime of the wicked man, and explaining why his sons are impoverished (^a): he had to give back the wealth which he had wrongfully gotten to its owners. Hrz. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either וידיהם or ישיבו—וילדיו ישיבו—being corrected into תשבנה after וילדיו had become ידידיו. און, *strength* (18⁷) = *wealth*, as Hos. 12⁹; cf. חיל, *strength*, also often = *substance, wealth*, as v.¹⁵.

II. [עלומיו] 33²⁵, Ps. 89⁴⁶, Is. 54⁴†; here = *youthful vigour*, cognate with עלם (1 S. 17⁶⁰), עלמה; Arab. غلم, *young man*, from غلם, *to be excited by lust*.

[תשכב] viz. (Ew. Di. De. Bu. Du.) עלמיו: the fem. as 12⁷ etc. (G-K. 145^k); cf. Ps. 103⁵ נעורכי בתחדש כנשר נעורכי.

12. [תמתיק] *sheweth sweetness* (G-K. 53^d), or *groweth sweet* (*ib. e*; Ew. § 122^c) *dulcescere*; see 14⁸ n.

14. [נהפך] pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136^γ).

15. [חיל בלע וג'] a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the ו' expresses the natural consequence of בלע (Dr. 80).

[ירשנו] properly, *to make* (others) *inherit* = *to dispossess*: usually of *dispossessing* the nations of Canaan, Dt. 4³⁸ 9^{4.5} etc.; hence here fig. *expel*. Ἐξ οἰκίας αὐτοῦ (מביתו) ἐξελκύσει αὐτὸν ἄγγελος,—a euphemistic paraphrase for אל.

17. [אל] either a strong negative, *Never can he . . . !* (*Nicht darf er . . . !* Di.; cf. G-K. 108^e), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what

he *wishes* may be the fate of the wicked man (Dr. 82). Observe that $\mathfrak{C}$ has optatives in vv. 10a, b, 15 (c), 16, 23b, c, 24b, 25, 26a, c, 27, 28; cf. on 18¹².

פלנים, פלג in the sense *canals* only here; elsewhere פלג, פלני שמן (29⁶ Ps. 1³ al.).

נהרי נחלי רבש [There are parallels for the suspended *st. c.*, e.g. 1 S. 28⁷ אִשָּׁת בַּעֲלָתָא אוב, Jer. 46⁹ תִּפְשִׁי דַּרְכֵי קִשְׁתָּא, (G-K. 130e); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably נהרי, was either a gloss on the other, or (Bu.) a dittograph. בפלגות יצהר (Klo.) is, however, a very probable conjecture [yielding the normal rhythm (3:3), instead of the questionable rhythm of $\mathfrak{H}$, or $\mathfrak{H}$ with a word omitted, and a superior parallelism].

18a. ולא introducing the pred., as 23¹² 25⁵, Is. 57^{12b}, Ps. 115⁷ (Dr. 124); but ינע occurs nowhere else, and a sf. is desiderated: rd. prob. (Bu.) יניע (as 10³ 39^{11.10}). ולא in ^b is similar; but here also the י might well be dittographed from תמורתו. $\mathfrak{C}$ for משיב ינע has εἰς κενὰ καὶ μάταια ἐκοπίαςαν, as though בָּשׂוּ ינע. Du. יבליג תמורתו. משך חסד, to *draw out, extend, prolong*, kindness; but this is hardly parallel) the product of his labour, and doth not brighten up (9²⁷ 10²⁰), That which he gaineth by exchange, and rejoiceth not. Bu. in ^b כחילו, i.e. according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

עלם [יעלם] (not עלו or עלן), as 39¹⁸, Pr. 7¹⁸ †.

19. רצץ Piel: Ps. 74¹⁴ lit. (אתה רצצת ראשי לויחן); 2 Ch. 16¹⁰ metaph. (וירצץ מן העם) †.

עזב Du. עָצַב, "Verdienst" (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. 5¹⁰, Ps. 127² עֲצָבִים); but this does not suit רצץ. Be.^K ("perhaps") זרע (cf. 22^{9b}). [For the asyndeton in $\mathfrak{H}$, cf. 29⁸; Kön. iii. 370h. Yet the vb. עזב after רצץ seems anti-climactic.]

[בית וג'] he *hath seized* a house, and *goeth not on to build it* = if he seizeth a house, he will not build it (i.e., through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.

for the tenses, Ps. 103¹⁶ (De.). Hi. al. he seized a house, *and built it not* (= instead of building himself one): but the impf. is against this; for though the impf., where separated from ! cons., is, as Hi. remarks, not unfrequently retained (2 S. 2²⁸, Jos. 15⁶³, Dt. 2¹² al.), yet it must in these cases possess its frequentative force, which after גָּזַל would be unsuitable (see Dr. 85, *Obs.* with *n.* 1; and cf. 42β). Du. בית גִּזַּל לֹא בָנָהּ, he seizeth a house, which he *had not built*; cf. *U* et non ædificavit eam.

גָּזַל] construed with both acc. pers. (= *rob*) and acc. rei (= *take violently away*).

20. שָׁלוֹם 16¹² and elsewhere an *adj.*: rd. שְׁלֹוֹ (Sgf. Bu.), *ease, quietness, prosperity, e.g.* Pr. 17¹ טוֹב פֶּת חֲרֻכָּה וְשְׁלֹוֹ בָּהּ. Bu., doubting בָּטַנְנוּ שְׁלוֹם, לא ידע שלום. Is. 59⁸ מִבֵּית מֶלֶךְ זָבָחִי רִיב, proposes לא ידע שלום בָּטַנְנוּ—כי לא ידע שְׁלוֹוֹ being the subj., the masc. by G-K. 1450. *Ἐ οὐκ ἔστω αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν*, whence Me. בָּטַנְנוּ לֹא יֵשַׁע לוֹ בְּטָבוֹ (rather בְּטָבוֹ, the pl. מְבָרִיךְ not occurring); Du. לֹא שְׁלֹוֹ בְּמִטְמֵנוֹ, hath no quietness in his treasure (Gn. 43²³).

בְּחִמּוֹדוֹ] *his valued possessions*. The pass. ptcpp. of חָמַד, and derivatives, denote not so much what one *delights in* (EVV.), as what is *desired* or *coveted*, sometimes on account of its attractiveness (Ps. 39¹², Is 44⁹), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of *precious*; cf. Pr. 21²⁰ אוֹצֵר נְחֹמֶד = *costly treasure*; מְחֹמֶד, *precious things, valuables*, Hos. 9⁶; בְּלִי חֲמֹדָה, *precious things*, Hos. 13¹⁵, Nah. 2¹⁰⁽⁹⁾. EVV. *pleasant* does not express the real meaning of the Heb.

יִמְלֹט] The Pi. is transitive (in Am. 2^{15a} either the obj. to יִמְלֹט follows in ^b נִפְשׁוֹ, or יִמְלֹט must be read): it is too much to supply נִפְשׁוֹ (Du.): read therefore יִמְלֹט (Sgf. Be. Bu.). *Ἐ(Θ)ΣΤ* all render by a passive. EVV. “shall not save aught of . . .” would be לא יִמְלֹט מִחֲמֹדוֹ.

21. לֹא אָכַל] *his eating*,—not from אָכַל, but from the inf. אָכַל.

יָחִיז] *is strong*, and so *firm, stable*; so Ps. 10⁵ †. From חֵיל, the √ of חֵיל, *strength*, hence *capability, wealth*, etc. (*Lex.*

298b). The same $\sqrt{\text{ }}$ is found in Aram., in the Pael חִיל, to *strengthen*, and in Eth. *hêla*, *hayala*, to *be strong*.

22. במלאות] G-K. 74^h; cf. 7500, 99.

שִׁפְקוֹ] from שִׁפַּק †; the verb שִׁפַּק, 1 K. 20¹⁰ † (c. 36¹⁸ is doubtful). The $\sqrt{\text{ }}$ is common in Aram.

עִמָּל] as 3²⁰. The word is, of course, collective: Du.'s argument that we must read עִמָּל with Ε (παῖσα δὲ ἀνάργη; cf. *U* omnis dolor), "because otherwise we should have had עִמָּלִים," is not sound. Bu. also reads עִמָּל (though not on Du.'s ground), thinking that מִמָּל "hardly yields a possible sense," and that the "hand," implying the personification of עִמָּל (cf. מִיְּדֵי חֶרֶב, 5²⁰ etc.), led to the false punctuation עִמָּל. But the change is not needed. עִלָּ.

23. יִהְיֶה רֹג' Difficult. (1) Ew. 345^b, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 17²⁵ וַיִּשְׁלַח . . . יְהוֹיָכָן, in past time, Del.); but *it will be*, in spite of 18¹² (see note there), implies יִהְיֶה: יִהְיֶה can only mean *may it be* . . ., and, if original, must indicate (cf. on v. 17 אֵל) that the poet's feeling leads him to express the *wish* that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate יִהְיֶה to יִשְׁלַח, and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives יִהְיֶה its proper force, but the inversion is unnatural. (3) May he (the wicked man) be *for one* (הַמְּמַלֵּא; cf. on 3²⁰) *to fill* (= that one may fill) his belly! May He (God) send, etc.; or reading יִהְיֶה for יִהְיֶה, He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with מִמָּל, may his belly be filled!), lit. *be for filling*, לֵיהִי: Dr. § 203: the masc. verb by G-K. 1450. (5) Wr. Bu. יהוה for יִהְיֶה: Yahweh, that He may fill his belly, sends, etc.; but יהוה is so studiously avoided in the dialogue (only in 12⁹), that to assume it here is questionable; nor is the subordination of בָּטְנוֹ לְמָלֵא, though perfectly grammatical, quite in the style of poetry. (6) אֵל om. יהוה לְמָלֵא בָּטְנוֹ: so Me. Bi. Be., as a gloss on בָּלְחָמוֹ, Du. as a gloss on 22^a (?). [An alternative is

to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v.²³ a tristich; and God, who must be the subj. of ^{23b.c}, is not mentioned.] We may acquiesce in (3) or (4).

וַיִּמָּטֵר unless יהי be kept as a real jussive, rd. either וַיִּמָּטֵר or וַיִּמָּטֵר.

עָלִימוֹ if correct, *must* be here (notice בלחֹמוֹ) an anom. sing. for עָלִי (which Me. Sgf. Bi. Di. Du. St. would in each case restore, and which, at least here and 27²³, might easily have become עָלִימוֹ from the end of the following word); cf. 22² 27²³, Ps. 11⁷; G-K. 103*f*, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. sf. in ם—(Stade, § 345*c*, who would read עָלִים; Kō. ii. 44*b*, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395*f*; Cooke, *MSI*, on 42⁵).

בַּלְחֹמוֹ as Zeph. 1¹⁷ †: if correct, = Arab. *lahm*, *flesh*, pl. *luhūm* (I.E. בִּבְשָׁרוֹ; and Cf. Zeph. 1¹⁷ τὰς σάρκας αὐτῶν ὡς βόλβιτα): so Hi. De. “into his flesh.” Di. Bu. בַּלְחָמוֹ, and raineth *His bread* (or *food*) upon him, *i.e.* sends upon him a rain, not of manna (Ex. 16⁴, Ps. 78²⁴), but of destruction: the ב as 16^{4.10}. Or, as this use of ב is not very probable with ימָטֵר, ב may be the *Beth essentiae* (Lex. 88*b*), and raineth it (his anger) upon him *as* his bread (or food); so RVm. Cf. ὁδύνας; whence Me. Sgf. Klo. חֲבָלִים (usually in Cf. ὠδίνες: see also on 21²³). Schwally בַּלְחָה (= ὁδύναι, 18¹¹ 27²⁰ 30¹⁵), Bi. בַּלְחָה, Be. פָּחַם, “coals,” “obliterating Zophar’s characteristic, and therefore certainly original, figure” (Bu.). Du. (omitting ^a), “perhaps the author wrote simply וַיִּמָּטֵר עָלָיו חֲמָתוֹ.”

24. תַּחֲלֹפָהּ to חָלַף, to *pass quickly* (9²⁶) *through* = to *strike through*, *pierce*; so Jg. 5²⁶ וַחֲלַפָהּ רִקְתּוֹ.

25. גִּבָּהּ by these who retain גִּבָּהּ, † גִּבָּהּ is taken as a || *fem.* form to גִּבּוֹ; but “his” is needed: read certainly גִּבּוֹה, *his back* (גִּבּוֹה). The accents in ordinary editions connect יוֹלֵךְ with מִמֶּרְתּוֹ (so EVV.); but this leaves עָלָיו אֲמִים a very short and abrupt clause: and some MSS read, no doubt correctly, מִמֶּרְתּוֹ (Wickes, *Poet. Accents*, p. 37). Di. He draws it forth (שָׁלַף, as

Jg. 3²²), and it cometh out of the [rd. *his*] back, and the glittering point goeth out from his gall: terrors (*i.e.* death-terrors) are upon him; Hi. De. Bu. . . . and the glittering point from his gall; terrors come (Me. as G-K. 1450; Sgf. Be.; better, יִהְלְכוּ) upon him,—but for this יבאו (Di.) would be the proper word, not יהלך or יהלכו; Du. וברק (so Sgf. Be.) יוצא שֶׁלֶחַ מִגֹּחַ (for ^a cf. Ξ διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος: שֶׁלֶחַ, as Jl. 2⁸ al.; but Be.^K שֶׁלֶף = Syr. ܣܠܦ, a knife without a handle, PS. 4197 (but only in lexx.; cf. ܣܠܦ, the blade of a knife, *ib.*): for יהפכו, cf. 1 S. 4¹⁹, Dn. 10¹⁶, c. 30¹⁵ הִהפֹּךְ עָלָיו בִּלְהוֹת; הִהפֹּךְ for יהלך is idiomatic and probable). [Richter: שֶׁלֶחַ יוצא מִגֹּחַ וּבִקְרֵב מִרְחוֹתָיו יהלך, weapons—though he pull (one) out of the back, yet (another) pierces deep into his gall—making the thought and construction similar to v.²⁴ (31), and in this respect, perhaps, the emendation is on the right lines; but against מִגֹּחַ and יהלך, see above.]

26. [טמון] *is to hide* (cf. מִטְמֵן, 3²¹); only here in the sense of *reserve for* (which is usually expressed by צִפֵּן).

[תאכלהו] Very anomalous. Acc. to De. a shortened Po'el form for תֹּאכְלֶהוּ (cf. תִּרְצָחֻ, Ps. 62⁴; מִלְּטֵנִי, 101⁵ Qrê—מִלְּטֵנִי, Kt. better); but the Po'el of אכל occurs nowhere else, the — is anomalous, and in Ps. 62⁴ the pointing תִּרְצָחֻ is to be preferred: rd. therefore simply תֹּאכְלֶהוּ (Di., G-K. 68f, Bu. Du.).

[לֹא נִפַּח] suggesting, or hinting at, some other mode of kindling (*viz.* from heaven); see *Lex.* 518b, *bottom*; cf. 34²⁰, Dn. 2³⁴.

[נִפַּח] “Before נִפַּח אֵשׁ, as an acc. must be supplied, as though *ignis, quem non sufflatus est*; cf. *e.g.* Gn. 35²⁸, Is. 14³” (Hi.). Cf. 22⁹; and see G-K. 121a, *b*. Du. נִפַּחָהּ , *which hath not been blown*,—the normal construction.

[יִרְעֶה] jussive Qal of רָעָה, *graze on*, fig. for *consume*; cf. Jer. 22²² בְּלִירְעֶיךָ תִּרְעָה רוּחַ. To avoid the masc. subj. after the fem. תֹּאכְלֶהוּ (though see G-K. 145f), Ol. Hfm. Di. Sgf. Bu. יִרְעֶה (apoc. impf. Nif.), *is grazed on*; but the pass. does not read naturally. Hi. יִרְעֶה (from רָעָה), *fares ill* (cf. Jer. 11¹⁶ וְיִרְעוּ דְּלִיּוֹתָיו); but this (Di.) is weak. Du. objects to the fig. to *graze on*,

and to שריר, in a neuter sense (see, however, v.²¹), and “in default of anything better” proposes עֵר שָׂרִיר, *the waster* (15²¹) *stirs himself up* against his tent. Be.^K יִרְעֶה שָׂבִיב (18⁵).

27. [מתקומֶמָה *milra'*, the *Sinnorith* merely marking the open syllable before the *mêrkha* (Wickes, *Poet. Acc.* 69; cf. Ps. 1² וְלִיָּהּ (יֹמֶם)). The fem. מתקומֶמָה is anomalous (Stade, § 290): we should expect מתקומֶמָה; cf. מִתְנַבֵּחַ, Dt. 32³⁷, cited by De., is not parallel; for (1) the tone here is *milra'* not *mîl'el*, and (2) the — in הָפִי is regular, G-K. 75^u).

28. [יָגַל] on the juss. form, see on 18¹².

[יבול elsewhere (12 times) always of the *produce* of the earth (*e.g.* Lv. 26⁴ ונתנה הארץ יבולה), or specifically of the produce of the vine (Hab. 3¹⁷ ואין יבול בנפנים); here, if correct, of the *acquired possessions* of his house.

[נָגַר] (as) things *dragged away* (from נָרַר, Pr. 21⁷, of fish in a net, Hab. 1¹⁵; in 𐤒 for סָחַב, Jer. 15³ al.),—or (so most) *poured away* (from נָגַר, 2 S. 14¹⁴ בַּמַּיִם הַנִּזְרָרִים אֶרְצָה, Mic. 1⁴ בַּמַּיִם מְזָרִים בְּמִוֹרֵי),—in the day of his anger. נָגַר is an accus. defining the state (G-K. 118ⁿ); EVV. “(His goods) shall flow away,” etc., is a monstrous and impossible translation. For יָגַל Ew. Me. read יָגַל, *rolleth away* (like a stream, Am. 5²⁴), as more congruous with the fig. in ^b (“poured away”). 𐤀 ἐλάσαι τὸν οἶκον αὐτοῦ ἀπ᾽ ἄλλᾳ εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθου αὐτῷ, whence Be. יָגַל בֵּיתוֹ וְנָרַר אֹתוֹ בְּיוֹם אָפוֹ, The stream (Is. 30²⁵ 44⁴ †) rolleth his house along, And washeth it away in the day of his anger [but נָרַר for נָגַר is very questionable; cf. 19²⁶ n. end]: Du. יָגַר בָּלִי בִיתוֹ מְנַעַר בְּיוֹם אָפוֹ, Destruction carrieth away his house, The rebuke (Dt. 28²⁰) in the day of his anger; but Is. 38¹⁷ בָּלִי שִׁחַת בָּלִי, pit of *wearing away* (*i.e.* destruction—of Sheol) scarcely justifies the proposed use of בָּלִי here. Bu. adheres to 𐤀, though allowing that the pl. נָגַר (for נָגַר pt., or נָגַר pf., referring to בִּיתוֹ) is strange.

[אדם unnecessary, and rhythmically redundant].

29. [נחלת אמרו] his heritage of appointment = his appointed heritage (G-K. 135ⁿ); cf. וְלָהֶם אָמַר לוֹ, 1 K. 11¹⁸. Be. עָרִין (cf. 27^{13b}); 𐤀 ὑπαρχόντων αὐτῷ אֹנוֹ (from אָן, v.¹⁰), whence Du. אָנוֹ, *his naughtiness* (from אָן, 4⁸ etc.).

CHAPTER XXI.

2. [שמעו שמוע מלתי] as 13¹⁷.

תנחומתיכם] &S& (V agite poenitentiam), Du. תנחומתיכם; but the Vss. would hardly have rendered by a plu., even if they had read it.

3. [שאוני] *bear with me*: an unusual nuance; the other examples grouped under *ze* in *Lex.* (p. 671a), such as Jer. 15¹⁶ 31¹⁹, Ps. 55¹³ with acc. rei, are different.]

[תלעיג] & Ol. Me. Sgf. Bi. Be. Du. תלעיגו; but the reference may be more particularly to Zophar (Bu., who compares the sg. in 16³ between plurals in ¹ and ⁴). For ^b & has *εἶτα οὖ καταγελάσαστέ μου*, paraphrasing: in & Job speaks defiantly, for he knows Zophar will not mock; & states explicitly what is in Job's mind. Me. (after &) ואחר דברי לא תלעיגו, Sgf. ואו לא תלעיגו, Du. ואחר לא תלעיגו — all as violent as they are unnecessary.

4. [האנכי] prefixed for emph. (G-K. 143a; Dr. 197. 4; cf. Gn. 24²⁷ יהוה בדרך נחתי, 49⁸): whatever may be the case with others, *my* complaint is not of man. So Du. *Ja ich, gilt Menschen meine Klage?* Be. האמנם (Nu. 22³⁷, 1 K. 8²⁷, Ps. 58²).

5. [השמו] for the pathah, see G-K. 67v; cf. הִפְּבוּ, 1 S. 5^{9.10}. If correct, an "inwardly transitive" Hif. (G-K. 53d), "*shew* appalment," though elsewhere הִפְּשׁ is always trans., except Ezk. 3¹⁵ מְשִׁקִּים . . . וְאִשָּׁב נָשָׁם (where, however, שׁוּמִם, 2 S. 13²⁰, or מְשִׁמִּם, Ezr. 9^{8.4}, could easily be read). As Bu. observes, to have the Qal הִשְׁמוּ, 17⁸, the Nif. נִשְׁמוּ, 18²⁰, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in *both* Qal and Nif.; the impf. is *always* pointed as Qal, so 17⁸ had better remain as it is; but

the Nif. הִשְׁמָו here would avoid the anomalous sense of הִשְׁמָם, and is probable.

6. The same type of hypothetical sentence as 7⁴, where see note.

7. [ואחוּ בשרי] ' is subj. ; cf. 18²⁰ with n.

7. [עתקו] *advance in years, grow old*: so Ps. 6⁸†, and עֲתִיק, *old*, 1 Ch. 4²²†. Both עֲתִיק, אֶלֶס, and עֲתִיק (Dn. 7⁹. 18. 22), אֶלֶס, are common in Aram. in the same senses.

7. [גברו חיל] חיל is accus. = *as regards*, Engl. "in"; G-K. 117⁸; cf. Gn. 41⁴⁰ מִן אֲנֹכִי מִן אֲנֹכִי.

8. [לפניהם עמם] An inellegant redundancy. לפניהם is almost tautologous with לעיניהם^b; so עמם is to be preferred (Sgf. Be.^T Bu.). לפניהם may be a variant to לעיניהם, which found its way into ^a (Be.). [The rhythm of ^u is very questionable (17¹ n.); if לפניהם is omitted, the rhythm is probably 3 : 2 (17¹⁴ n.): perhaps ו עמם conceals a parallel to נכח; if so, the *rhythm* was normal.]

9. [שלום] constr. as 5²⁴, Pr. 3¹⁷ (G-K. 141c). Ἐν εὐθυμῳ ὑποστυν , U securæ sunt , $\text{S } \text{—}$, whence Sgf. Du. שְׁלָמוּ.

But these renderings are not evidence that their authors *read* שלמו; they may be merely (like RVm. "*in* peace") accommodations to their native idioms.

[מפחד] *away from fear = so that there is no fear* (Hi. : cf. Is. 7⁸ etc. ; *Lex.* 583a, b), or = *without fear* (*Lex.* 578a, b, towards the end; cf. on 11⁵). So Pr. 1³³ רָעָה מִפֶּחַד רָעָה.

. . . ולא not . . . ואין : *Lex.* 519a, b, b; 18¹⁷. 19 al.

10. [עבר] see *Lex.* 718b. In NH. עבר is to *become pregnant*, to *conceive*, and מְעִיבֶרֶת is *made pregnant*; עֵבֶר is *conception*, and עוֹבֵר the *embryo* (NHWB iii. 610b, 612b).

[ולא יגעיל] געיל is to *abhor, loathe* (Lv. 26¹¹ al.); hence לא יגעיל either *showeth not aversion* (sc. to the cow), or *causeth not* (the cow) *to loathe*. Ra. Ki. Del. explain from the NH. sense of הגעיל: Ra. לא יוֹרֶה בָּהּ זֶרַע פְּסוּלָה שֶׁיֵּהָא חוּזֵר וְנִפְלֵט (that it might return and escape) בלא הָרִיץ; Ki. ולא יפליט (allow to escape) הוֹרַע וישליכנו; Del. (but understanding יגעיל in a *causative*

sense) “*neque efficit ut ejiciat* (semen)”: cf. NH. הנעיל, to *rinse* a vessel from dirt or impurity with hot water (*‘Abodah sarah*, 70a, מְנַעֵלוֹ בְּרַחֲוִין, one *rinse*s it (properly, “causes it to abhor and reject (its dirt),” *ausstossen machen*, Del.) with boiling water (cf. *NHNB* i. 350f.). Whether הנעיל had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. מַבְטִין, *imprægnans* (Del.).

תַּפְלֹט lit. *maketh to escape*, i.e. bringeth forth. Cf. תַּמְלִיט, Is. 34¹⁵; הַמְלִיטָה, 66⁷.

II. עוֹרִיָּהֶם] see on 19¹⁸.

12. יִשְׂאוּ sc. קָל, as Is. 3⁷ 42^{2, 11}.

בְּתָף] so 𐤁𐤕, Baer (p. 46), Ginsburg; בְּתָף, c. 30 MSS, 𐤁𐤕 (ἀναλαβόντες ψαλτήριον) 𐤁𐤕𐤕 (tenent tympanum). 'ב is *with* (= to the accompaniment of), cf. Ps. 49⁵: 'ב, will be *according to*, with no appreciable difference in meaning.

לִקְרוֹל] ל = *at*, or here (as we should say) *to*, as Hab. 3¹⁶, Qoh. 12⁴, Nu. 16³⁴ (*Lex.* 516b, j, end).

13. בָּלָה יִבְלוּ is to *wear out* (intrans.), especially of garments (Dt. 8⁴ al.); בָּלָה is to *wear out* (trans.), as La. 3⁴ בָּלָה בְּשָׂרִי: hence here and Is. 65²² (וּמַעֲשֵׂה יְדֵיהֶם יִבְלוּ) it has been supposed to mean to *wear out by use, use to the full, enjoy*. But it is unlikely that a verb meaning to *wear out* would come to be used in this good sense; and it is better (Du. Be.) in both places to read יִכְלוּ, *they finish, bring to an end* (cf. Jb. 36¹¹ יִכְלוּ יְמֵיהֶם בְּטוֹב; Ps. 90⁹; Ex. 5¹³ מַעֲשִׂיכֶם יִכְלוּ); so Qrê, 𐤁𐤕 (συντετέλεσαν) 𐤁𐤕𐤕 (ducunt).

בְּרִגְעָ] *in a moment*; i.e. they have a quick, painless death. 𐤁𐤕 ἐν ἀναπαύσει, 𐤁𐤕 יְבִרְמוֹעַ: whence Hfm. Be. Buhl, Du. Bu. either point בְּרִגְעָ, or take רִגְעָ in the sense of *tranquillity* (cf. הַרְגִּיעַ, Jer. 31²; רִגְעֵי אֶרֶץ, Ps. 35²⁰; מְרִוּעַ, Jer. 6¹⁶; מְרִוּעָה, Is. 28¹²).

יִרְחֲתוּ rd. יִרְחֲתוּ, *go down*, the pl. of יִרְחַת, Pr. 17¹⁰, from יִרְחַת, common in Aram., only poet. in Heb.; so 𐤁𐤕 κατέρχονται, 𐤁𐤕 נַחְתִּין, 𐤕. descendunt. As pointed in 𐤁𐤕, it could just be derived artificially from יִרְחַת by G-K. 20i; but it can be naturally only the Nif. of יִרְחַת, with the unsuitable sense, “unto Sheol are they affrighted.”

14. וַיֹּאמְרוּ] *And yet* they say, etc.: the וי introducing a *contrasted* idea (Dr. 74β; cf. Gn. 19⁹ 32³¹, 2 S. 3⁸). [Ἐ λέγει δέ: so ἀπ' ἐμοῦ and βούλομαι—sing. for pl. of ἔ, “to reduce the number of the goddess of which v.¹⁴ speaks to a minimum” (Be.).]

15. Ἐ om. (supplied in ^B from Θ),—no doubt on account of its blasphemous character.

16. מִנִּי in pause for מִנִּי: see on 16⁶. [The rhythm is apparently 3 : 4 (cf., perhaps, 4^{12, 20}), which is very rare (see Gray, *Forms*, pp. 176, 181 f.): note that in 22¹⁸, where ^b recurs, the rhythm is 4 : 4.]

17. כִּמָּה] *How often?* not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

חֲבָלִים] might mean (a) *cords* (to ensnare; so Del.), with reference to 18¹⁰⁻¹² (חֲבָלוֹ, in v.¹⁰), but יַחֲלֶה, *distributes*, is not very suitable to “cords”; (b) *pains* (Ges. *Thes.*, Hi., EVV. *sorrows*); but the word in this sense is elsewhere used only of *birth-pangs* (Is. 13⁸ 26¹⁷ al.; Ἐ here ὠδίνες); (c) *portions* (lit. (measuring) lines, Mic. 2⁵ al., used in a fig. sense, Ps. 16⁵ (The *lines* have fallen to me in pleasant places), and often also in the derived sense of *measured portion*, or *lot* of land, Dt. 32⁹ al., here, with reference to 20²⁹, in the sense of *lots in life*, Ges. *Addenda* to *Thes.* p. 87, Ew. Di. Bu.; but “portions” alone, without any qualification, is too vague and indefinite to be probable; and Ps. 16⁵ (with נָפְלוּ לִי and בְּנִעִימִים) hardly justifies the use of חֲבָלִים absolutely of *lots in life*: as Du. says, it only suggests naturally portions of *land*. Lots in life would be rather חֲלָקִים, 20²⁹ 27¹³ 31², Is. 17¹⁴. Ἐ ὠδίνες δὲ ἔξουσιν αὐτοὺς ἀπὸ οἰκῆς; whence Me. Sgf. יַחֲזִקֵם מֵאָפוּ חֲבָלִים יַחֲזִקֵם; but מֵ is very improbable (for the frequent confusion of ב and מ between LXX and MT., see *Samuel*², p. lxvii); Du. better, חֲבָלִים יַחֲזִקֵם מֵאָפוּ, *Cords take hold of them in his anger* (but Du. takes מֵאָפוּ with the next stichos), as Bildad had maintained, 18¹⁰.

19. אֱלֹהֵי] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.

(Ye say); see on v.¹⁶; or the v., together with v.²⁰, is still dependent on the נָמָה of v.¹⁷ and like that v. a sceptical question: so Be.^T. But Be.^K adopts Ley's suggestion to read אֶל for אֱלֹהִים (so also Du., who regards Gr's ἐκλίποι as a free rendering of אֶל-יִצְפֶּן). The position of אֱלֹהִים before the vb. has no apparent justification, and with אֱלֹהִים the distich is rhythmically suspicious (4 : 3; see 17¹⁴ n.): if אֶל is read, the rhythm is normal—3 : 3].

20. יִרְאוּ before the fem. עֵינַי (G-K. 145p).

כִּידָר †] if correct, *craft*: cf. Arab. *kāda*, to *beguile* or *circumvent*; *kayd*, an *artful device* (Qor. 7¹⁸² 20⁶²; Lane, 2638f). Read פִּידוֹ (12⁵ 30²⁴ 31²⁹, Pr. 24²² †), or אִידוֹ (v.¹⁷).

21. חָצְצוּ Arab. *ḥaṣṣa* is to *cut* or *sever*, also to *become a portion* (*ḥaṣṣani*, became my portion), conj. iv. *aḥṣaṣtuhu*, I gave him a portion or share; *ḥiṣṣat^{an}*, a portion or share (Lane, 579f); Eth. *ḥaṣaṣa*, to *curtail*, *diminish*; Ass. *ḥaṣāṣu*, to *cut in two*: in Heb. Pr. 30²⁷, the locusts have no king, חֲצִץ הָיָה לָהֶם, yet they go forth divided (into companies), “*divisi*, i.e. *agmine partito*,” Ges. Hence (1) when the number of his months *hath been apportioned* (to him), so Ew. Schl. Di.¹; or (2) *hath been cut off* (i.e. *finished*: cf. בָּצַע, to *cut off*, but also to *finish*, Is. 10¹², Zec. 4⁹); so Ges. Del. Di.² Bu. Du. But Ew. Grä. Be. Bu. all suggest as possible חָרְצוּ, *are cut off*, i.e. *are determined* (see 14⁵). The pl. by attraction to חֲרָשֵׁי (G-K. 146a); cf. 38²¹.

22. רָמִים “Ins alltägliche wird dieser Sinn abgeschwächt durch רָמִים statt רָמִים nach LXX φόνους (Me. Grä.)” (Bu.).

23. בְּעֵצָם תָּמוּ, lit. *bone*, then *body*, *substance*, of . . ., is the Hebrew idiom for expressing the idea of *reality*: so Ex. 24¹⁰ (JE) בְּעֵצָם הַשָּׁמַיִם = like heaven *itself*, and often in Ezk. (4 times) and P (14 times †), in הַיּוֹם הַזֶּה (or עַד עֵצָם, to express *this very day*. Cf. Aram. בְּרִם, and ܒܪܝܡ (with sf.), lit. *bone*, used often in the same sense (so perh. once in Heb., 2 K. 9¹³). In Arab. عَيْن, *eye*, is used similarly (Del.; Lane, 2216c-2217a).

בָּלִי] *Lex.* 481b (bottom).

[שלֹאנן] a *lapsus calami* for שאנן (12⁵), due to a scribe's eye accidentally lighting upon the following ושֵׁלִי (Ol. Di. etc.).

[שֵׁלִי] = שֵׁלִי, 16¹² 20²⁰; cf. Jer. 49³¹ שֵׁלִי (Kö. ii. p. 144; cf. G-K. p. 240n); the י merely secures the consonantal character of the ו (Kö. ii. p. 83).

24. [עֲמִינִי] In NH. עֲמִן is to *put in*, of putting olives into a *vat* or press; in Arab. عطن is to put hides into a corrosive fluid to remove the hair; NH. מִעֲטֵן is an olive-*vat*, in which olives are kept till they are ready for the press (*NHWB*, s.v.). עֲמִן will thus have denoted some vessel: we may render here *pails*. עַ עֲקָטָה, וֹ viscera, זִ בְּיוֹ, his *breasts* (so Rabb., EVV.), סַ עֲצָמוֹתָיו, his *sides* (flanks)—all guesses, to suit the || עֲצָמוֹתָיו. Be. Klo. עֲטָמִי †, his *loins* (with חֶלֶב for חֶלֶב) = Syr. عَطَمَ (= יָרֵךְ, Gn. 32³² and often; really the same word as Heb. עֶצֶם = عَظֶם, *bone*, Dr. 178, p. 226): precarious, and unnecessary.

[יִשְׁקָה] cf. Pr. 3⁸ וְיִשְׁקֶה לְעֲצָמוֹתָיָהּ רִפְאוֹת תְּהִי לְשִׁרְיָהּ וְיִשְׁקֶה.

25. [אֶכֶל ב'] the ב' partitive, as Ex. 12⁴³ בּוֹ יֹאכֵל, Ps. 141⁴ בְּלֶחֶם, Nu. 11¹ etc.

26. [יָחַד] notice the emphatic and idiomatic position of יָחַד at the beginning: as 19¹² 24⁴ al. (*Lex.* 403, 1b).

27. [עָלִי תַחֲמָסוּ] (wherewith) ye *deal violently* against me (G-K. 155k), cf. Ε ἐπικείσθαι μοι; Du. תַּחֲפֹשִׁי, (which) ye *search out* (Ps. 64⁷) against me; Be.^K (cf. סַ תַּחֲפֹשִׁי, זִ תַּחֲפֹשִׁי (which) ye *devise* (Pr. 3²⁹ רַעַר רַעַה 6¹⁴ 14²²) against me. [Jacob (*ZATW*, 1912, p. 287) תַּחֲמָסוּ; cf. וְסַמַּח, *to meditate*.]

28. [אֶהֱלֵ מִשְׁכְּנוֹת רִשְׁעִים] I MS^K III, וֹ om. אֶהֱלֵ; so Be. Du. Bu. Cf., however, for a syn. in the gen., 37⁶ מִבְּרֹת עֲוֹן; Ps. 26⁸, Is. 25¹² מִבְּצֵר מִשְׁגֵּב חוֹמוֹתָיִךְ 13¹⁹: 'מִשְׁכָּ' is a poet. amplificative pl., G-K. 124b; Kö. 260f. [Thus there is no stylistic objection to אֶהֱלֵ, and, since Ε(Θ)ΣΤ agree with אֶהֱלֵ, the textual evidence for the omission of אֶהֱלֵ is of very little weight. If on rhythmical grounds it is necessary to omit a word in ^b, it would be better to omit אֶהֱלֵ there, אֶהֱלֵ in ^a governing both lines (as does אֶהֱלֵ in 22⁴), and being united with בֵּית under a single

stress (cf. probably Jer. 2⁶); in this case, or, if we stress אִיה, and with Ehrlich omit בִּי תֹאמְרוּ, the rhythm is normal—3 : 3. In הִלֵּל it is 4 : 4 (אִיה being stressed, as, e.g., Ps. 42⁴); but both lines lack the cæsura within the line characteristic of this rhythm (Gray, *Forms*, 160, 164, 169).]

29. שָׂאֵלָתָם] G-K. 44d, 64f.

נָכַר [תִּנְכַּר] has in Heb. opposite meanings. הִכִּיר (often) is to *recognize*, *regard*; but the Pi. נָכַר is to *treat as foreign* (denom. from נִכְבֵּי, Bu.), *misunderstand* in 1 S. 23⁷ (but rd. here סָנַר or מָכַר), Dt. 32²⁷, Jer. 19⁴ †, but Jb. 34¹⁹ † it is to *regard*: the Nif. in La. 4⁸ † is to *be recognized*, but in Ps. 26²⁴ † to *make oneself foreign*, *disguise oneself*, *dissemble*; the Hithp. in Pr. 20¹¹ † is to *let oneself be recognized*, but in Gn. 42⁷, 1 K. 14^{5, 6} to *act as a foreigner*, to *disguise oneself*. In Arab. *nakura* is to *be ignorant of*, Qor. 11⁷³; to *deny*, *repudiate*, Qor. 16⁸⁵; conj. ii. to *make unknown*, *disguise*, Qor. 27⁴¹, iv. to *be ignorant of*: in Syr. ܢܚܝ is to *recognize*, ܢܚܝ (twice), to *repudiate* (but PS. 2378 would read ܢܚܝ, *treat as alien*, *repudiate*, etc.). Nöld. (*Beiträge*, ii. 96) sees in these usages different applications of the idea of *foreign* (cf. נִכְבֵּי, נִכְבֵּר, to *look closely at what is strange*, and hence to *recognize*, but also to *avoid* a thing as something unknown (*munkar^{an}*): so Ges. in *Lex. man.* (see *Thes.* 887b, top). The most natural sense here is *recognize*, *regard* (as 34¹⁹), carrying on the question in * (Ew. Bu. al.); Del. Di.², however, “And their tokens ye will not misunderstand?” (“*werdet ihr doch nicht verkennen?*”).

30. לְיוֹם רָג' [לְיוֹם רָג'] That *in view of* (or, as we should say, *against*) the day of calamity the evil man *is withheld*: חָשַׁךְ ל', to withhold, keep back, *in view of*—in 38²³ in order to utilize, here in order to *spare* (cf. sq. כֵּן, 33¹⁸, Ps. 78⁵⁰, abs. 2 K. 5²⁰: cf. לְיוֹם (= *for, against*, rather than *in*) in Ps. 81⁴, Pr. 7²⁰, Is. 10³ = Hos. 9⁵. EVV. with Rabb. “is reserved to” (cf. Pr. 16⁴); but the context shows that here this sense is impossible: it would simply stultify Job's argument. RVm. rightly, “is spared in.” בְּיוֹם (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.³⁰ (= “reserved for”) express the opinion of

Job's opponents, or that an original ביום (so Di. Sgf. Be. Bu.) has been altered (twice) into ליום on dogmatic grounds.

[עברות] the pl. as 40¹¹. Θ (Θ) עברתו, perhaps rightly.

לובל is to lead *along*, especially in a procession (v.³² 10¹⁹), but not, at least not elsewhere, (Θ) to lead *away*: (יָצַל) (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. יָצַל: (יִצְלָה); but where a *class* of persons is referred to, as here in רָע, Hebrew poets often alternate between sg. and pl., and Θ already agrees with Θ ($\alpha\pi\alpha\chi\theta\eta\sigma\sigma\upsilon\tau\alpha\iota$ *Tis*).

31. [על פניו] as 6²⁸ 1¹¹. ^b Dr. 154; cf. 7²⁰ 19⁴ 23¹⁰, Am. 3⁸.

32. [קברות] as 17¹ [n.].

גדיש 'נ is a *sheaf* (5²⁶, Ex. 22⁵, Jg. 15⁵): read גִּדִּישׁ = Arab. *jadath*, a *sepulchre* (Qor. 54⁷).

ישקוד is to *be wakeful* (Ps. 127¹), with the collateral idea of *watching* (Jer. 1¹² 5⁶ al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who read ישקודו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared (18¹⁷), the memory of the evil man is honoured, and care is taken (cf. שָׁקַד in Jer. 1¹²) to guard his tomb against desecration. Θ (Θ) καὶ αὐτὸς ἐπὶ σωρῶν (over the *sheaves* produced by his estate) ἡγρούπησεν; cf. Ra. ועל גדיש ישקוד כשהוא נקבר אצל הגדישים.

33. [רגבי] 38³⁸ †. [Cf. ἐργάβ, ἀργάβ, in 1 S. 20^{19. 41} Θ .]

נחל [commonly *torrent-valley*, *wady*; but it is very far from obvious why the rich man's grave should be in a *wady*. Therefore Jacob has suggested that here] נחל = *dust* (as in Chr. Pal.); ZDMG lv. 141 = ZAW xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries נחל commonly renders the Greek σποδός: so, e.g., in Heb. 9¹³ σποδὸς δαμάλεως is rendered נחל דעגלתא; and in Is. 61³ ἀντὶ σποδοῦ ἄλειμμα εὐφροσύνης, נחל מישח דביסם; so also in Gn. 18²⁷, Jon. 3⁶, σποδός; and in Ex. 9¹⁰ αἰθάλη are rendered by נחל: see the texts in *A Palestinian Syriac Dictionary containing Lessons from the Pentateuch*, etc., ed. A. S. Lewis.]

יִמְשׁוּךְ] apparently intrans. (cf. Germ. *sehen*), to *move along in a line*, as (in a *military* sense) Jg. 4⁶ (cf. v.⁷, trans.), 5¹⁴ (perhaps), 20³⁷ (Ex. 12²¹ is dub.).

34. הַבֵּל] adv. acc. = *idly, in vain*, as 9²⁹.

וְתִשׁוּבוֹתֵיכֶם] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. 20²⁸, 1 K. 6¹², 2 K. 22^{18b-19}, Jer. 44¹⁶, Dn. 1²⁰, Is. 66¹⁸, Hos. 8¹³ מִן, Ezk. 1¹³ מִן, 10²² (Dr. 197, *Obs.* 2; G-K. 143a, β; Kön. iii. 341f, i): and your answers—there remaineth (*sc.* of them) (but) faithlessness! = and your answers remain (but) faithlessness!

CHAPTER XXII.

2. [יסכן] cf. on 15³.

[פִּי] (Nay:) *for*; see 5²; *Lex.* 472a.

[עלימו] if correct, must be another case of the anom. sing. *for* עליו; see on 20²³.

3. [תתם] G-K. 67g. Strictly an Aramaizing form, though found in early Heb. (ויפב, Ex. 13¹⁸), and often, no doubt, due only to the punctuators.

6. [אָחִיד] so B Gi. and most MSS, edd., & S U; Baer (p. 46) with many MSS, T and Kimchi אָחִיד. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [מים] emphasized both by position and by the connection of לָא with it instead of the vb.; cf. *Lex.* 518b, bot.]

8a. Dr. 197. 3; cf. Jg. 17⁵ והאיש מיכה לו בית אלהים, Pr. 24⁸.

[נשוא פנים] 'נשא פני פ' is to *lift up the face* of a suppliant (opp. 'השיב פני פ' 1 K. 2¹⁶) = *receive favourably*, Gn. 32²¹ etc.; so נשוא פנים, *lifted up in regard to face* (like נשוי פשע, etc.) means *one viewed favourably, held in repute*; so 2 K. 5¹ (of Na'aman), Is. 3⁸ 9¹⁴ †.

9. [יִדְבָּא] 'י is an implicit *accus.*: cf. Gn. 4¹⁸; and see G-K. 121b. & S U יִדְבָּא (so Me. Sgf. Be.^K St.), but no doubt merely assimilating to א. If חרבה had originally stood here, why should it have been changed to the less obvious construction יִדְבָּא? [A *deliberate* change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.⁸—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—*pahad, pahim.*]

II. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with ע ($\tau\acute{o}\ \phi\acute{\omega}\varsigma\ \sigma\omicron\iota\ \sigma\acute{\kappa}\acute{o}\tau\omicron\varsigma\ \acute{\alpha}\pi\acute{\epsilon}\beta\eta$) Me. Bi. Du. [and to the improvement of the rhythm and parallelism] אֲרִיךְ הַיָּם (Wr. Perl. Gr. Du. Be.^K אֲרִיךְ הַיָּם) "*Thy light is darkened* (the fate of the wicked in 18⁶) that thou seest not, and abundance of waters doth cover thee."

$\text{וְשָׁפַעַת מִיִּם תִּכְסֹךְ}$ so, *verbatim*, 38^{34b}, but of literal waters descending in a storm, cf. Is. 60⁶ $\text{שָׁפַעַת גַּמְלִים תִּכְסֹךְ}$.

12. גִּבְיָהּ שׁ the pred. a subst., acc. to Dr. 189. 2, G-K. 141c; cf. 8⁹, Ps. 92⁹ וְאַתָּה מְרוֹם , lit. Thou art *loftiness*. [שׁ (through dittography) הַגִּבְיָהּ , which Be.^K thinks possibly right.]

וְרֹאֵה רֹג the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read וְרֹאֵה (ע ,—but connecting with ^a; Be.^K alt.), or וְרֹאֵה (Mich. Sgf. Be.), or וְרֹאֵה (Gr. Königsb.), or וְרֹאֵה (Be.^K alt.), "And he (God) looketh (*i.e.* looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests, רֹאֵה is an incorrect dittogr. of וְרֹאֵה , "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3 : 3.]

וְרֹאֵה רֹג G-K. 20i. For 12b-16 ע has only $\tau\omicron\upsilon\varsigma\ \delta\grave{\epsilon}\ \psi\beta\rho\epsilon\iota\ \phi\epsilon\rho\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma\ \acute{\epsilon}\tau\alpha\pi\epsilon\iota\lambda\omega\sigma\epsilon\nu$ (= 15b-16a ?).

13. וְאָמַרְתָּ see on 15³²; and cf. Pr. 5¹² וְאָמַרְתָּ . The metheg shows that א is the 2nd syll. before the tone: the א is consequently, as classical Heb. requires, the א *consec.*, giving the verb a frequentative force, *art in the habit of saying* (G-K. 112m).

וְהָבַיְתָהּ G-K. 100l.

14. וְהָבַיְתָהּ חֹג is properly a *circle* (see on 26¹⁰); but it must denote here the round dome, or *vault*, of heaven, above the clouds: cf. Is. 40²² $\text{וְיֹשְׁבֵי כְּנָנִים}$ $\text{וְיֹשְׁבֵי כְּנָנִים}$, where (as $\text{וְיֹשְׁבֵי כְּנָנִים}$ shows) חֹג must also be the *vault* of heaven (apparently) resting upon the earth, and (cf. $\text{וְיֹשְׁבֵי כְּנָנִים}$) at a considerable distance above it.

15. [עולם] Chajes (see Ges.—Buhl¹⁵) עֵלָם, the *unrighteous*.

16. [קמטו] 16⁸.

17. [ולא עת] so Mass. (Baer, p. 45); a circ. cl., as more usually with לא alone (34²⁴; *Lex.* 519b, e) or וְאִין (5⁹). 20 MSS have the easier בְּלֵא (15³², Lv. 15²⁵, Qoh. 7¹⁷).

18. [נהר] acc. of product (G-K. 121d); cf. Is. 24¹² (where the order is the same as here), Mic. 3¹².

19. [למו] the direct narrative (^a) changing into the oblique (Ps. 64^{6b}, after מי), as 19²⁸ מִן. But לְנוֹ, probably rightly.

20. Cf. 21¹⁶ n.

21. [יִישָׁמְחוּ . . . יִרְאוּ] cf. Ps. 107⁴² 69³³, 1 S. 19⁵. Ἐκ ιδόντες δίκαιοι ἐγέλασαν, ἀμεμπτος δὲ ἐμυκτήρησεν, whence Du. Be.^K וְיִשְׂמְחוּ . . . רְאוּ (but not לְנוֹ), on the ground that the downfall of the ancient מְחֵי אֵן would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.

22. [קִיָּמְנוּ] A strange and improbable collective word for *opponents* ("Aufstand = Insurgenten"; Kö. ii. 60): for the anom. קִי, cf. Ru. 3², and (always) בְּלֵנוֹ (G-K. 91f, cf. 61c, end). Ol. al. קִיָּנוּ, or, in view of the pl. יִתְרִם in ב, קִיָּנוּ (Ps. 18⁴⁰, Dt. 33¹¹), with נִכְחָדוּ for נִכְחָד. But Ἐ(Θ) (εἰ μὴ ἠφανίσθη) ἡ ὑπόστασις αὐτῶν = יָקָמָם (Gn. 7⁴, 23, Dt. 11⁶†; Ἐ in Dt. ὑπόστασις), *their living substance*: so Me. Wr. Gr. Bu. St.; probably rightly.

23. [וְיִשְׁלַם] and *be at peace* (sc. with Him); cf. Ps. 7⁵ וְיִשְׁלַם, my *peaceful one* (my friend). שָׁלֵם elsewhere is to *be complete*, 1 K. 7⁵¹ al.; to *be whole, uninjured, prosperous*, Jb. 9⁴†: the thought "And be prosperous" (the 2nd imper. expressing the *consequence* of the first, as often, G-K. 110f) would, however, unduly anticipate ב and 26ff., and be out of place. The Hif. is more distinctly to *make peace* (Dt. 20¹⁰ al.), and perhaps וְיִשְׁלַם should be read (Bu.).

24. [בָּהֶם] = *in them* = by that course of action, as Ezk. 33¹⁸; עליהם, Ezk. 18²⁶ 33¹⁹; G-K. 135p (in Is. 30⁶ 38^{16a}, b 64⁴ the text is most uncertain: Zeph. 2⁷ rd. הֵם. על).

25. [תבואתך] a grammatical *monstrum*; see G-K. 48d. Rd. either תִּבְּוֹאָתְךָ, *thy increase* (Ἐ ὁ κάρπος σου, 38, and most

moderns) or (Bu. St.) תְּבוֹאֵר, will *come to* (or *upon*) *thee* (בָּא, as Dt. 33¹⁶; the sf. as often, though elsewhere usually in a hostile sense, 15²¹ 20²², Pr. 10²⁴ 11²⁷, Ps. 36¹² al.; see, however, Ps. 119^{41, 77}). תְּבוֹאֵר, literally *in-come*, used specifically (Ex. 23¹⁰ al.) of crops *brought in* from the field, is used often, especially in the Wisdom-literature, in the fig. sense of *gain, profit, advantage* (31¹², Pr. 3^{14b} 8^{19b} 10¹⁶ 16⁸ 18²⁰).

23. תְּבַנֶּה] anticipates ²⁵ unduly, and also makes it difficult to carry on the force of אִם to ^b. Ἐκ καὶ ταπεινώσεως σεαυτόν, whence Ew. Di. תַּעֲנֶה (Ex. 10³) = *humbling thyself* (constr. as 11^{18b}, see note: Dr. 163); Bi. וְתַעֲנֶה (Ps. 116¹⁰); Be. Du. St. וְתַעֲנֶה; Me. Sgf. Gr. וְתִכְנַע (1 K. 21²⁹, 2 K. 22¹⁹; abs. Lv. 26⁴¹, 2 Ch. 12^{6, 7}): Be.^K Bu. either of the two last. תַּעֲנֶה is the neatest of these suggestions; but the repetition of אִם before תִּרְחִיק would be also an improvement.

24. וְיִשִּׁית] Ἐκ θήγης (without καί), whence Me. Gr. תִּשִּׁית; but וְיִשִּׁתָּ (Bi. Hfm. Bu.) carries on the sentence most smoothly. Ὅ δabit (= וְיִשִּׁית), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

בָּצֵר] v.²⁵ †. The exact meaning is uncertain; but probably from √ בָּצַר, to *cut off, a fragment or nugget* of gold: sing. coll. ore, pl. (v.²⁵) *nuggets*. Ges. *Thes.* compares Arab. *libr, dust, nuggets, or crumbled particles* of gold, before it is wrought (Lane, 293), from √ تابارا, ii. to *break in pieces*. Ἐ(Θ) πέτρεα confuses with צור.

וּבְצֹר נַחֲלִים] and among the rocks (not *stones*, EVV.) of the wadys, though צִוְרֵי (1 S. 24³) would be better. Some 65 MSS, וּבְצֹר; but the || על עַפְרָה suggests strongly a *place*. “וּבְצֹר might well be a faulty repetition of בָּצֵר: from what remains in וּבְחָל יָמִים אֹפִיר ^b (cf. 6³) might be easily restored” (Bu.^{1, 2}).

אֹפִיר] short for פֶּתָח א' (28¹⁶, Is. 13¹², Ps. 45¹⁰ †); once, later, יְהִיב א' (1 Ch. 29⁴ †).

25. בְּצִירֶיךָ] In pl. with an intensive force. Ἐκ σου . . . βοηθὸς ἀπὸ ἐχθρῶν, prob. = בְּצִירֶיךָ; β. a paraphrase of צור, as Ps. 17(18)² 18(19)¹⁴ 77(78)³⁵ 93(94)²². ס. בְּחִינֶיךָ, probably the same; cf. ס. Ps. 19¹⁴ 78³⁵. Ὅ contra hostes tuos = בְּצִירֶיךָ.

[תועפות] Nu. 23²² = 24⁸ לוֹ רֵאִים, כְּתוּעָפוֹת, Ps. 95⁴ וְתוּעָפוֹת הַרִים † לוֹ. An uncertain and perplexing word. The Rabb. guessed *strength* (חֹזֶק, חֹזֶק); and so AV. Nu. Ps. and AVm. here (“silver of strength”): but the rendering has no philological support. Moderns generally derive by metathesis from Ar. *yapha’a*, to ascend a hill; *yapha’*, *yaphā’* (Gn. 49²⁶, Ex. 17⁹ al. Saad.), a hill; *yāphi’*, tall, getting thus the meaning *eminence*, *height*. This would suit Nu. (RV. *horns*) and Ps. 95 (RV. *heights*), but badly here; for *lofty piles* (Di.), or *long bars* (Hi.; Di. alt.), is not a probable application of the idea of *lofty*; and we should, moreover, expect וְתוּעָפוֹת כֶּסֶף. Del. “Silber höchsten Glanzes,” from יָפַע in its Heb. sense of *shine*; cf. Hif. הוֹפִיעַ, and יָפָעָה, *eminentia*, *splendor*, Ezk. 28¹⁷ †: of this, RV. “precious silver” is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. עוֹפֶרֶת, “and silver shall be lead to thee”; but this reverts rather awkwardly to the thought of ²⁴. A || to שִׁדְרִי is desiderated; hence Bu. St. תוֹרְתוֹ (cf.²²); Du. טוֹטְפוֹת, *headbands* or *frontlets* (Ex. 13¹⁶, Dt. 6⁸ 11¹⁸ †), intended as a fig. designation of the same idea. *Ἐ ἀργύριον πεπυρῶμενον* (? , Tg. עֲפָה, Del. : v. Levy).

27. [The rhythm (3 : 2) is unusual but hardly impossible (17¹⁴ n.), but *Ἐ* in ^b (δώσει δέ σοι ἀποδοῦναι τὰς εὐχὰς) may have read ויתן at the beginning of the line: this (cf. Ley in Be.¹) is scarcely the original; but possibly וְתוֹרְתוֹ (|| to תעתיך אליו) may have stood before ונדרוך תשלם (|| to וישמעך): then cf. Ps. 61^{6a 9b}.]

28. וְתוֹרְתוֹ, usu. in Heb. to cut, divide (e.g. 1 K. 3²⁵); in Aram. (e.g. גְּזַרְתִּי, to decree a fast, Jl. 1¹⁴ *Ἐ*, *ἔσθω* 1 K. 21⁹ *Ἐ*), and NH. to *de-termine*, *re-cite*, *decree*. So in OT. only Est. 2¹ and B. Aram. Dn. 2²⁷ 5¹¹ † *determiners* (of fate); גְּזַרְתִּי, a *decree*, Dn. 4^{14. 21} †. The *ḡ*, as 3⁴.

[אָמַר] Ps. 19^{3. 4} 68¹² 77⁹, Hab. 3⁹ †.

לְךָ [וְיִקָּם] both תִּנּוֹר and יִקָּם are *jussives*: Dr. 152, iii., G-K. 159d; cf. Pr. 20²⁵, Ps. 104²⁰ לִילָה וְיִהְיֶה חֶשֶׁךְ וְיִהְיֶה לִילָה.

[נָגַה] The pf. as 5²⁰.

29. גְּזַרְתִּי stands here, as Jer. 13¹⁷, Dn. 4⁸⁴ Aram. (cf. *Ἐ* וְיִהְיֶה), for גְּזַרְתִּי (G-K. 23f), which ought doubtless to be read: for שָׁח

עינים, cf. Is. 2¹⁷ וְשַׁח נִבְחָהּ הָאָדָם : the opp. נִבְּהָ עֵינַיִם, Ps. 101⁵ (cf. 18²⁸), and Is. 5¹⁵ וְעֵינֵי נִבְּחָהּ תִּשְׁפֹּלֶנָּה. מִן, now, has been taken in two ways: (1) “when men have abased (thee), and thou sayest (complainest), ‘Pride!’ then (Dr. 124) he will save him that is lowly,” *i.e.* when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. *The*s. 1466, Hi. : abased, as Pr. 25⁷); (2) “If they (thy ways, v.²⁸) are depressed (cf. Jer. 13¹⁸), then (cf. Dr. § 153) thou sayest (= wilt say; but?) ‘Up!’ and he saveth him that is lowly,” *i.e.* when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to תִּשְׁפֹּלֶנָּה in (1), the unheard of sense of נִבְּהָ in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that א is || to ב; hence Bu. בִּי הַשְׁפִּיל אֱלֹהִים נָאוֹה, “For God abaseth pride” (Is. 13^{11b}, Ps. 18²⁸, where תוֹשִׁיעַ is also opp. to תִּשְׁפֹּלֶנָּה); Be. בִּי הַשְׁפִּיל (יִשְׁפִּיל) אֶת רֶם וְנוֹה (וְנֹאֶה), “For he abaseth the lofty and the proud” (אֶת, as Is. 41⁷ 50⁴; G-K. 117d: נֹאֶה (so Be.^K), as Is. 2¹²); Du. בִּי הַשְׁפִּיל אָמַר נֹאֶה, *he abaseth the word of pride*. מִן already had וְתִאֲמַר; but any one of these emendations yields the required sense. Du.’s deviates least from מִן: but בִּי הַשְׁפִּיל is doubtful; and Bu.’s is in form preferable to Be.’s.

30. [אִי נָקִי] if correct, the *non-innocent* = the *guilty*: אִי, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of אִי-כְבוֹד, 1 S. 4²¹. אִי and the periphrasis are alike improbable. ב shows that Job himself cannot be referred to, and we should expect something like למענך, *for thy sake*, in א. מ(Θ) for א has ῥύσεται ἀθῶνον, *U salvabitur innocens*. Me. Be.^K אֶל (Ley, אֱלֹהִים) for אִי (which, however, will not suit the emendation אֱלֹהִים in ^{29a}), with תִּמְלִיט (Θ) in ב. אִישׁ (Reiske, Dathe), with תִּמְלִיט ב, would give a good sense. Du. יִמְלֵא תִּאֲמַר נָקִי (with כִּפְּיוֹ, as *SV*, in ב) is clever and in itself suitable, but deviates a good deal from מִן.

CHAPTER XXIII.

2. גַּם-הַיּוֹם מֵרִי שָׁחִי] Ḳ καὶ δὴ οἶδα ὅτι ἐκ χειρὸς μου ἡ ἐλεγχίς ἐστίν, whence Ew. מֵרִי for מְרִי, Me. מֵרִי יָדַעְתִּי מֵיּוֹם שָׁחִי (= is occasioned by Him); Be.^K מֵשָׁחִי (?) for מְרִי. [It is questionable whether Me. is right in concluding that Ḳ read נִסְיָנוֹת for גַּם-הַיּוֹם: it is quite as probable that Ḳ read נִסְיָנוֹת and that in this text, which would be clearly inferior to H , יָדַעְתִּי was a mere dittograph from יָדַעְתִּי in the following v. The particle גַּם is in Job most commonly translated by καί simply: so 1⁶ 2¹ 13¹⁶ 16^{4. 19} (καὶ νῦν = עַתָּה) 18⁵ 30⁸; occasionally by καί and another particle: so once by καὶ . . . μέν (12³), once by καί . . . ἄρα (31²⁸), by καί γε in 30², and double καί γε . . . καί γε (= גַּם . . . גַּם) in 15¹⁰. Possibly, therefore, καὶ δὴ may have been here another unusual equivalent for גַּם: but the only other occurrence of καὶ δὴ in Job renders כִּי עַתָּה (6³); as δὴ there renders the temporal עַתָּה, so here it may render the temporal הַיּוֹם; and as καί there renders the כִּי, so here the גַּם.]

[גַּם-הַיּוֹם] *to-day also* is the most obvious rendering; *even to-day* (RV.) is equally legitimate (see BDB, *s.v.* גַּם, 2); but it is not easy to explain this emphasis on *to-day*, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of Ḳ (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, גַּם עוֹד *still* (with emphasis) would be suitable; but this, like אַמֵּן (Be., who compares 9² 12²) or הִנֵּה (Sgf.), would not have been easily corrupted into H or Ḳ .]

מֵרִי (Dt. 31²⁷; בֵּית מֵרִי, Ezk. 2^{5. 6} al.), *defiance* (G-K. 141c), viz. against the acknowledgment of God's justice, and exhorta-

tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint," 7¹¹⁻²⁰ 9²⁷⁻³¹ 10¹⁻¹⁷ 21^{4ff.} מַר, *bitter* (cf. 7^{11c} 10^{1c}), in view of ^b probably rightly. The point here is not Job's defiance, but the continued severity of his sufferings.

אֲנַחְתִּי עַל כְּבֹדָה עַל יָדִי] & Ew. Me. De. Di. Du. Be. al. (but not Bu.) יָדוֹ: *His hand* (13²¹ 19²¹) is heavy (Ps. 32⁴, 1 S. 5^{6.11}) upon my groaning (3²⁴, Ps. 67 al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. (יָדִי) "and yet my hand is [still] heavy (still presses) upon my groaning," *i.e.*, as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6-7, 9-10, 12-14. AV. *my stroke* for יָדִי expresses the Rabbinic interpretation מַחֲתִי, Ra. *IE.* מִכָּחִי; *IE.* compares Ps. 77³ (where AV. has similarly *my sore* for יָדִי).

3. יָדַעְתִּי The *pf.* after מִי יֵתן (*Lex.* 678f) occurs only here, and seems hardly consistent with the meaning of מִי יֵתן: Dt. 5²⁶ וְהָיָה מִי יֵתן is not parallel; the *pf.* with יֵתן cons. is syntactically very different from the *pf.* alone, and in many connections interchangeable with the bare *impf.* (which often follows מִי יֵתן). Should יָדַעְתִּי be read (the *inf.*, as Ex. 16³ al.; cf. on 11⁵)? [If יָדַעְתִּי were omitted with MS ^{Ken.} 253 & Be.^K the constr. would be as in 19²³ †.]

וְאֲמַצְאָהוּ] subordinated to יָדַעְתִּי (י): cf. 6⁹, Est. 8⁶, Ca. 2³; and (without י) Jb. 19³ 32²² (G-K. 120c).

תְּכַנְנָתוֹ] apparently a *prepared* or *established place* = a *tribunal*; cf. 29⁷ מוֹשְׁבֵי אֶבֶן בְּרָחוֹב כְּסָאוֹ; הֵכֵן כְּסָאוֹ, Ps. 103¹⁹; בֹּיָן כְּסָאוֹ, Ps. 9⁸.

6. לֹא אֵךְ . . . הַגְּבֹרָה In the greatness . . . (will he) . . .? *Nay, but . . .*; Bu. לֹא . . . בְּרָבָה, Behold in the greatness . . . he would . . . If only . . .

יִשְׂמַע בִּי *sc.* לְבָבוֹ (see on 4²⁰), which Du. *metri causa* [but unnecessarily even for this reason] would insert before בִּי. Gr. יִשְׁמַע בִּי; but שָׁמַע sq. 3 pers. is not found except once, Ps. 92¹², where (like רָאָה ב) it means *to hear exultingly* of their fate.

7. שָׁם [4 MSS, Be. שָׁם. *U proponat* would point to שָׁם rather than (Be.^K) שָׁם. & γὰρ].

[נוכח] ptc. properly = *in the state of one in mutual argument* (cf. נִשְׁפָּט; נִדּוֹן, 2 S. 19¹⁰): the Nif. (in a reciprocal sense, even with a sing. subj., like נִשְׁפָּט: G-K. 51d, and see Dr. on 1 S. 12⁷).

[עמו] [עמי, Y contra me].

[ואפֿלטה] the Pi. is elsewhere trans.: rd. וְאַפְלִטָה (Qal, as Ezk. 7¹⁶). [Ἐ ἐξαρῶμαι, Y perveniat.]

[מִשְׁפָּטִי] 8 MSS, עY (but both altering besides both the reading and meaning of the v.), מִשְׁפָּטִי, whence Mich. Hi. Du. Be.^K, though upon insufficient grounds, “And I should rescue (Pi.) for ever *my right*.”

8. [אהלך] more vivid and suggestive than the ordinary אֶלֶךְ.

[ואיננו] Or ^{Kt.} ע ואינני, presumably on dogmatic grounds.

[אבין לו] cf. 9¹¹.

9. [בעשתו] rd. with S Me. Bu. Klo. Du. St. Be. בְּקִשְׁתִּי.

[ולא אחז] cf. ¹¹ ולא־אֶחָז [cf. out of pause, תחזו, Mic. 4¹¹].

On the anomalous jussive form, see G-K. 109k; Dr. §§ 171, 175.

[יעטה] not *covereth himself* (as Ps. 65¹⁴ 73⁶ †), but (Ew. Hi. Di. Del. etc.) *turneth back* (as Syr. ܐܬܬܝܬܐ, to turn, turn back, PS. 2860; Arab. ‘atafa), though אֶעֱטֶה, “I turn back” (S Δαδδδδ, Y si vertam me; Du. Be.^K Bu. St.) is better.

[אראה] the sf. is often omitted with verbs like ראה, שמע, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4 : 4) that it was pronounced אֶרְאֶה (Be.^K): we might rather expect אֶרֶא like אחז.]

10. [דרך עמדי] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. S Gr. Be.^K דְּרָכִי וְעַמְדִּי, my way and my standing; poor (contrast Ps. 139²): Bu. עמרחי, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but הלכתי—or rather אֶלֶךְ—is what in this case would be expected.

[בהנני וג'] a hypothetical sentence, as 7²⁰ 21^{31b} (Dr. 154; G-K. 159k).

עמו] [*in his mind*: for the idiom, cf. 10¹³ 15⁹; *Lex.* 768*b*].

17. Bi. Bu. Be. Du. om. לָא, and מ in ^b. Violent; but this seems necessary? [The omission of לָא in MS ^{Ken.} 48 is scarcely more than an accidental return to an original text, if such existed, from which לָא was absent: the לָא was already in G's text. As emended the second line ופני כסה אפל reads well—and thick darkness covereth my face—the order of the words being as in 5² 14¹⁹ 15³⁰ (Dr. 208 (1)); but ^a is not, perhaps, as a whole, so good a parallel to ^b as the parallelism of the terms חשך || אפל might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining לָא, reads נצפנתי (I was not preserved from the darkness).]

CHAPTER XXIV.

1. **משדי** [מן of the source, or efficient cause, as [Ps. 37²³, Nah. 1⁵] (*Lex. s.v.* מן, 2 e (a)).

נצפנו [לא being misunderstood in the sense of *are hidden, concealed*, has led to the omission of לא in 2 MSS, & (διὰ τί δὲ Κύριον ἔλαθον ὥραι;), and by Mich. Me. Sgf. Be.: the fact that מן נצפן means *be hidden from* in Jer. 16¹⁷ (Be.) is not proof that it must mean it here. Du. for ^a [רין] לא מרת משדי לא [עמו] נצפנו עתים (are hidden with him).

חזו anomalously from חזה: G-K. 75m. Cf. Is. 16⁸ חָזוּ.

2. **גבולות ישיגו** [the half-line is short and weak; and an explicit subject is strongly desiderated. & has ἀσβεῖς, &¹ דרא רטובעיא (the generation of the Deluge), & alii, Saad. قوم (people). Me. Di. Bi. Sgf. Wr. Du. insert רשעים: as the emphasis lies on the deed done, the order נבולות רשעים ישיגו (as Pr. 5⁵; Dr. 208. 2) is best. Bu. (after &) הַפָּה (which might easily have fallen out after ימיו), followed by הֵם or הַפָּה in v.⁵, which he renders *some . . . others*; but הַמָּה points back to something definite [yet see v.¹³ n.]; and *some . . . others* in Heb. is not הַמָּה . . . הַמָּה, but אֵלֶּה . . . אֵלֶּה. "There are that . . ." (RV.; so ⁹) yields, no doubt, an excellent sense; but it would require יש אשר (Neh. 5^{2. 3. 4} †), or יש משיגים (or משיגי), Pr. 11²⁴ etc. (*Lex.* 441b, b).

ישיגו = יסיגו (Dt. 19¹⁴), from סג (G-K. 75ee): cf. נָשׁוּג for נָסוּג (2 S. 1²²), and כַּעַשׁ for כַּעַם (on 5²): G-K. 6k, Dr. on 2 S. 1²². There is a mass. list of 18 words written once with שׁ in lieu of the normal ס (including Hos. 8⁴ הַסִּירוּ for הַשִּירוּ; see RVm.); see *Mass. Magna* on Hos. 2⁸ (סָף for שָׁף), and Frensdorff, *Ochlah we-Ochlah*, no. 191, and p. 42. ס for שׁ is rarer (Am. 6¹⁰, Ps. 4⁷, Ezr. 4⁵).

ורעו [ורעהו] & (ποίμνιον σὺν ποιμένι ἀρπάσαντες) = וְרָעוּ,

which Bu., thinking וירעו to be too obvious, adopts; so Me. Sgf. Grä. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. 20¹⁶, Dt. 32^{18, 38}; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4. [עָנִי] so Kt.; Qrê עֲנִי. See on the distinction between עָנִי, *humble* (in disposition), and עָנִי, *humbled, afflicted* (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, s.v. POOR.

[חָבֵאוּ] so Θ *ἐκρύβησαν*; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read יִתְחַבֵּאוּ (impf. as in ^a) for יִחַד חֲבֵאוּ, the Hithp. being used of hiding in fear, or for safety as in Gn. 3⁸, 1 S. 13⁶. The change also gives a rhythmically easier line.]

5. [הֵן] *הֵן* = הֵן, as (late Heb., 1 Ch. 13¹², Dn. 10¹⁷ †, Palm., 1 Jer.; see *Lex.* 228a, 1089b). As a *new* class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated: *U* again *alii*; hence Bu.'s הֵם or הֵפָה (as v.²) is very plausible.

[פִּרְאִים] as wild-asses; the כ omitted, as, e.g., Hos. 8⁹ (G-K. 118r).

[בַּפְעֵלִים] לֵפִי, as Ps. 104²³ (יֵצֵא אָדָם לַפְעֵלִי), would be better (so 7 MSS).

[מִשְׁחָרֵי לִטְרָף] G-K. 130a: cf. 18², Is. 14^{19b} 19⁸, Ezk. 38¹¹.

[עֲרֵבָה לוֹ לֶחֶם לְנַעֲרִים] the steppe is food for him for (the double reference of לוֹ, as 2 K. 10¹⁹, Hi.) the children (29⁵). After לוֹ לְנַעֲרִים would be more natural than לְנַעֲרִים: but, though there are parallels (see on v.⁶ 21³⁰) for the individualizing sg. after the pl., the change is here harsh; hence in spite of Θ (ἐκρύβησαν—עֲרֵבָה confused with עֲרֵבָה—*αὐτῶν ἄπρος εἰς νεωτέρους*) agreeing with *ἐκρύβησαν*, the originality of לוֹ is doubtful. [And in other respects also the present text of v.⁵ must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves

itself into prose.] Me. Bi.¹om. לו; Be.^K (perhaps) ערבה; משחרי לטַרף ערבה לא לחם לנערים; Wr. Bu. Be.^T לחם לנערים; Du. יצאי בערבה משחרי לטַרף לא לחם לנערים (לננ = *for those shaken out of the land*).

6. בלילו 6⁵. The sg. sf., which cannot naturally refer either (Del.) to שרה or (Ew. Di.) to רשע, is very harsh beside the pl. יקצורו (Dr. on 2 S. 24¹³). And what point is there in their reaping *mixed fodder*? Would this be “reaped”? certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which בליל is made—the בליל would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle. Ἐ ἀργὸν πρὸ ὥρας οὐκ αὐτῶν ὄντα ἐθέρισαν (πρὸ ὥρας 15³² = בלא יומו, 15³³ paraphrastic for בָּסְרוּ; οὐκ αὐτῶν ὄντα = בָּלִילוֹ, cf. 18¹⁵); S has a clear doublet: בַּלִּיל = בָּלִיל (PS.), and בַּלִּיל = בָּלִיל; Ὑ agrum non suum (לו בלי לו; cf. Gn. 15¹³: so Hi.) demetunt, בָּלִיל = מולא דלהו (לו לא, Pr. 26¹⁷)—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi.¹ Sgf. Du. Be. בָּלִיל, or (Bu. Oort) בָּלִילָה first misread בָּלִילָה, and then written בָּלִילוֹ, *in the night*.

יקצורו Qrê יקצורו, the usual conj.: if בָּלִילָה be read, the Kt. *make harvest* will be right.

ילקשו the √ in Arab. (see Wetzstein *ap.* Del. here) is to *be* or *come late*, both it and derivatives being used in many different applications, e.g. *lakîs* of *ripe corn*, or of a *child born late* to its parents; cf. [in Hebrew, 1. לקש, which in the Gezer Calendar Inscription (*PEFQu. St.*, 1909, p. 20 ff.) probably means the late-sowing, as according to Wetzst. does *ser^{ae}* *lakîs* in Tunis; note that in the Calendar the month of לקש follows the month of sowing (זרע); and 2. מלקוש, the *late* rain of spring, = Syr. ܠܡܩܫ, PS. 1972 (which also in Gn. 30⁴² has the sense of ὄψιμος); hence here—not, as RV., *glean* (לקט), but—(Pi. *priv.*: G-K. 52*h*) = *take away the late-ripe fruit from the vineyard*, *i.e.* the poorest and scantiest fruit of the year. Wetzstein's objections (*ap.* Del.) to the interpretations

here given of בלל and לקש rest upon the mistaken assumption that the reference is to *plundering* tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the *helpless* poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

רשע] so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. עֵשֶׂר, Bu. Be. Du. Oo.

7. ערום ילינו] for the syntax, see on 12¹⁷. The similarity of 7^a to 10 suggests that one has been assimilated to the other by some mistake: Bu. proposes for 7^a בְּחוּץ יִלְיִי מִסִּפָּה. [Du. rejects 7^a as a mere variant of 10^a.]

8. ירטבו †] see on 8¹⁶.

9. שָׂדֶה] so Is. 60¹⁶ 66¹¹ †; elsewhere (Jb. 3¹² al.) נָשָׂד. If correct, cf. the rare Arab. form *thudd*. (Lane, 333); but rd. prob. נָשָׂד, the pointing נָשָׂד being intended (each time) to express the meaning *plunder*: cf. א—בִּיזָא (here יִתָּם). So Nö. *Beitr.* ii. 121; Levy, *ChWb.* i. 87b.

וְעָל עֲנֵי יִחְבְּלוּ] if correct, and take pledges (getting power) *over* the poor. But rd. probably וְעָל, take *the infant* (Is. 65²⁰) of the poor in pledge: so Kamph. Du. Bu.; Grä. עָלִי. The v. coheres badly with the context: vv. 6-8 and vv. 10-11 both describe the sufferings of the helpless, v. 9 describes the inhumanity of the heartless. Stud. Honth. would place it after 3 (where it would describe the violence done to the *persons* of the poor, while v. 3 describes the violence done to their *possessions*); but the repetition of the same words יָתוֹם and יִחְבְּלוּ are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, 11. [Lines 10^b. 11^b are such exact parallels (on the particular form of parallelism, see *Forms*, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that 10^b originally followed 11^b; and that 10^a. 11^a, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard 10^a as a variant of 7^a, and 11^a as a variant of 6^a (?).

Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in ^{10a} has been lost through the substitution of בלי לברש from v.⁷ for words that had dropped out or become illegible, and to secure the idea in ^{11b} by rendering "between [dark] walls they press the oil," i.e. produce the means of *light*—a rather artificial interpretation. But even if Bu.'s theory of ^{10a} and ^{11a} were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see *Isaiah* (I.C.C.), p. 219, on Is. 11^{6.7}.]

10. [רעבים] accus. of state: G-K. 118n.

11. [שורות] the sf. has no antecedent: rd. either the du. שורות (Be. Honth. Bu. alt.), or simply שורה. A fem. of שור, *wall*, is unknown in either Heb. or Aram.; שורה is a *row*, as Jer. 5¹⁰ (rd. בשרותיה), and in the Talm. (עשין שורות שורות ככרם), men arranged *in rows* as (vines) in a vineyard: *NHWB* iv. 425).

[יִצְהָר] denom. fr. יָצַהר, *make fresh oil*. † meridiati sunt, from צהרים; cf. Parchon, *ישבו בין הצהרים* (cf. *EB* iv. 5311 ff.). שורות הגפנים לשמחה בימי הקיץ.

[יקבים] יקב is properly (v. Arab. in *Lex.*) a *cavity*,—usually of the cavity in the rocky ground into which the expressed juice ran down from the גת: here, as Is. 16¹⁰, of the cavity (גת) in which it was trodden out of the grapes (cf. *EB* iv. 5311 ff.).

[ויצמאו] Du. (supposing field-robbers to be alluded to in vv.^{10b.11}) וַיִּצְמְאוּ (39²⁴), and quaff it down.

12. [מעיר וג'] Whether (as accents) עיר and מתים are connected, as Dt. 2³⁴ 3⁶ + Jg. 20⁴⁸ † (rd. מְתִים for מְתִים), *out of the city of men people groan*, or מתים is subj., *out of the city men groan*, the sense is weak, and the || to הללים incomplete: rd. with S and MS ^{Ken. 100} מְתִים, *the dying* (as Gn. 20³; and as subj. Zec. 11⁹, Ezk. 18³² הַמֵּת בַּמּוֹת).

[ינאקר] Ezk. 30²⁴ †: cf. אֵינָּךְ. αἱ οἱ ἐκ πόλεως καὶ οἰκων ἰδίων

ἐξεβάλλοντο: whence for מתיים, Me. מִתֵּי, Bi. Du. Be.^K וּבְתֵי; and for ינאקו, Me. יִנְחֻ, Bi. יְנִי, Du. this or יִנְחֻ (rather יִנְחֻ, as Me.), Be.^K נָקֹא (Jon. 2¹¹), are vomited forth (!).

חללים] (στυπών) Me. Bi. Du. Be.^K עֲלִילִים. But (Bu.) “decidedly supports חללים.” חלל, wounded, as Ezk. 26¹⁵ 30²⁴ (חָלַל נֶאֱקָרָה חָלַל), Jer. 51⁵².

לא ישים תפלה] understand either בָּם = imputeth (4¹⁸, 1 S. 22¹⁵) not unsavouriness (to them), or אֶל לִבּוֹ (as 4²⁰, Is. 41²⁰), putteth it not . . . (to his heart) = regardeth it not. [On תִּפְלָה, see 1²² n.] But 2 MSS שֶׁ תִּפְלָה; and so Geig. (Urschr. 333) Grä. Bu.² St. שֶׁמֶעַ תִּפְלָה, לא, perhaps rightly.

13. [המה] Those,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24¹⁴.

לא] [S and one of two doublets in (καὶ οὐκ ἐπέγνωσαν . . . οὐκ ᾔδεισαν) ולא, which is rhythmically easier].

ישובו] [4 MSS יִשׁוּבוּ. ἔμπορεύθησαν, S סִלַּח would point to חֲלָכִי rather than (Be.) יִלְכֻ (so MS de Rossi 31): note also the pf. in the previous line].

14. [לאור] We expect from v.^{13a} an enumeration of persons who rise not at day-break, but before it, in the dark: rd. with Carey, Wr. Reism. Be. Sgf. Perles, Bu. etc., לא אור = Before the light (cf. 22¹⁶ עַתְּ לֹא = before the time); לא, as 34²⁴, Ps. 59⁴; cf. בִּלִּי, v.¹⁰ 8¹¹ 31²⁹ (G-K. 152u).

יִקְטֹל] = that he may kill: cf. G-K. 120c; and in Arab. Dr. 185 (on § 27); Wright, Ar. Gr. ii. § 8d.

[עני ואביו] Du. צִוּוּ וְאַבִּיו, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10⁸, 9 37¹⁴.

[יהי כגב] the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, יִהְיֶה כְּגֵב: so Wr. Di.² Sgf. Bu. etc. The clause is probably out of place, and should follow ¹⁵: we then get a subj. for חתר in ¹⁶.

15. [שמירה] tone, as 3⁸ (see n.).

[סתר פנים ישים] setteth, = putteth on, a face-covering (cf. הסתיר פנים, Ps. 10¹¹ etc.): ישים (abs.), as Ezk. 30²¹.

16a. [חתר] cstr. with the acc. (בתים) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. 8⁸ 12^{5, 7} (12), Am. 9². The *digging through* implied by the vb. may be to gain entrance (Am. 9²), or exit (Ezk. 12¹²); Du. renders “sie *brechen . . . aus*”; but why any of the classes mentioned here should need to dig their way *out* either of other people’s houses (which the pl. בתים after the sing. חתר most naturally suggests), or their own (which would preferably be expressed by ביתו), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a *digging through* (מחתרת, Ex. 22¹, Jer. 2³⁴; cf. κλέπται διορύσσουσι, Mt. 6¹⁹). The probability that 14^b (mentioning the thief) immediately preceded 16a (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi (14a. b) to the murderer, one only to the thief (14^c), three to the adulterer (15a. b. c); the transposition gives two (14^c. 16a) rather than three (14^c. 16a. 16b) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting 14^c with 16a, which at the same time favours separating 16a and 16b: in 16a חתר is sing., in 16b חתמו is pl.: Be.^K would assimilate by reading חתם in 16b or, with S, חתרו in 16a. But if 16a goes with 14^c the sing. is right; and if 16b goes with 16^c the pl. in b is right. Then the section begins v. 13 with a general description of the avoiders of light in the pl., in 14–16a describes three classes of them separately in the sing., and then 16b–17 (in 17^b read יכירו) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. חתמו למו] have *sealed themselves up*, fig. for *shut themselves up*. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in S^T. למו, the acc., as אבין לו, 9¹¹. [If למו is a late (5² n.) equivalent for אותם, cf. G-K. 135k.]

16c. Θ (Θ) agrees with פח ; but “^{16c} is too short and ^{17a} is too long; transpose, therefore, to יחרו to ^{16c}” (Bu.).

17. [בקר. Du. בִּקְרוּ, Σ Be. בִּקְרוּ, destroying the forcible fig. of the Heb.; and would בִּקְר (v. *Lex.*) be suitable here?

יכיר ^b is so closely connected with ^a (note כי) that יכירו would be better.

בלהות Du. הִלְכוּ (cf. ¹³ דִּרְכוּ), with עֲלָטָה (or a synonym) for צִלְמוֹת (repeated by error from ^a) [a common form of error: see Gray, *Forms*, p. 295 f.].

18. [קל הוא. so Θ (Θ); but (cf. ^b) Bu. Be. Oo. קְלוּ. Du. keeps פח , making ^{18a} (“if not wholly corrupt”) the end of ¹⁷, but giving the words a strained sense.

[על פני מים. Be. (with a?) לפני יוֹמָם, “before their day” (cf. 15³²); but קלו means “move swiftly,” not “pass away swiftly.”

לא יפנה דֶּרֶךְ פְּרָמָם. [לא יפנה דֶּרֶךְ פְּרָמָם. Bi. Be. Bu. Ho. “no treader (Is. 16¹⁰) turneth towards their vineyard,” because, viz., there are no grapes in it to tread. [In פח the same sing. subj. as in ^a reappears after the pl. in ^b. The idiom is as in 1 S. 13¹⁸; דרך ב’, *the way of*, i.e. *to*, as Gn. 3²⁴.]

19. [גם] as Ps. 107⁵: see *Lex.* s.v. גם, I, end.]

שואל חטא] G-K. 155ⁿ,—though the ellipse is hard: ^a and ^b also balance each other very imperfectly. [Nor does the v. yield a good example of 2 : 2 : 2; cf. *Forms*, 171ⁿ. and p. 182.] It is, however, difficult to emend satisfactorily. Θ for שואל חטא has εἰτ’ ἀνεμνήσθη αὐτοῦ ἡ ἀμαρτία, seemingly (Bi.) = שְׁאֹל חַטָּא (is asked for),—i.e. the same consonants: Υ also has *peccatum eius*. “Snow water” may have been specified as poor in quality, and not fed from a source, so that it rapidly dries up. It is possible that מים and שלג were originally variants, afterwards combined into מימי שלג; Bu. omits מימי. ציה גם הם יגולו מִיָּם יִשְׁלַךְ שְׁאֹל חַטָּא Grimme חַטָּא not תִּשְׁאֹל be preferable to יִשְׁלַךְ? בִּן or י (14^{11f. 19}) would express the comparison more distinctly; and ^b, if it were necessary, might be re-written more forcibly תִּשְׁאֹל חַטָּאִים תִּחְטֹף (Ps. 10⁹), or וּשְׁאֹל חַטָּאִים יִתְחַו (go down to Sheol).

20. [מִתְקַן רְמָה] the msc. vb. by G-K. 1450, though מִתְקַנִּי

would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what רָחַם was intended, and Bu.'s contention that, if the word were right, רָחַמוּ or רָחַם אֲמֹי would be expected, is more than can be maintained. Be. Du. Bu. for ^a read רָחַם רָחַב מְקוֹמוֹ רָחַב עוֹד לֹא יוֹכֵר is unexceptionable (cf. שָׁעַר מְקוֹמוֹ, Ru. 4¹⁰, Be.); but רָחַם, to judge from usage, would mean only *his* (physical) *loftiness* (Pr. 25³), or *his haughtiness* (Is. 2^{11. 17}); it is thus not “*seine Grösse*” (Be., Bu. text); and “*seine Erhebung*” (Bu. note) would be rather שָׁאָהוּ. The context speaks only of ordinary men, not of one of whom “*exaltation*” (in any sense of the word) may be specially predicated. רָחַם for רָפָה is thus doubtful. [Yet it remains probable that לֹא יוֹכֵר is the parallel term to יִשְׁכַּחְהוּ (cf. the parallelism in Is. 54⁴), the one term standing at the beginning of the first line, the other at the end of the second line of a 3:3 distich—a frequent and effective scheme of parallelism (Gray, *Forms*, p. 69f.). To avoid the objections urged against רָחַם, we might read שָׁמָה (cf. Ps. 83⁵) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich:

The square of his (native-) place forgetteth him,
And his name is remembered no more;

then cf. 18¹⁷.]

מָתַק [מתקן] will not mean “*feed sweetly on*” (E.V.V.), but have the common Syr. sense of the $\sqrt{\text{}}$, to *suck*.

וְהַשְׁבֵּר [והשבר] Bu. וחשבר, needlessly.

21. רָעָה [רעה], to *graze on*, is used fig. of foes *depasturing* or *stripping* a country (Mic. 5⁵; cf. Jer. 6³), and even (if the text is right) the *head* (Jer. 2¹⁶ קָדְקִדִּי וְרָעָה); also of the wind (Jer. 22²²), or fire (Jb. 20²⁶), *feeding on* people; but it is a strange fig. to use of one “*fleeing*” (as we might say) a woman who is barren. דָּמַרְעָה; Be. Bu. הִרְעָה, *ill-treateth* (sq. acc., as Nu. 16¹⁵, 1 S. 25³⁴ al.).

[יִיטִיב] G-K. 7^{od}. Rd. יִיטִיב.

22. [וּמִשָּׁךְ וְג'] The subj. must be God—whether He is not named, whether, as 3²⁰, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on 3²⁰ cites for this 8¹⁸ 12¹³ 16⁷ 20²³ 22²¹ 25² 27²² 30¹⁹), or whether (Bu.) the name should be restored (בַּחֲוָהּ). (וַיֹּאֲלֵם מִשָּׁךְ אֲבִיר בַּחֲוָהּ). מִשָּׁךְ, to *draw out, continue, prolong*, elsewhere of mercy, Ps. 36¹¹ 109¹² (cf. Neh. 9³⁰), anger (Ps. 85⁶), here in the sense of *maintaining in life*. Buhl, Be.^T יָמָיו אֲבִיר בַּחֲוָהּ, “and the mighty *prolongs his life* by his strength,” making the אֲבִיר himself determine the length of his life; but (Bu.) the agent (v.²³) is God. Bi.² Be.^K Du., attaching the clause to 2¹ and making the godless the subject, read אֲבִירִים (ἄδυνάτους) for אֲבִיר, giving the clause an entirely different sense, *and draweth away* (to destruction: Ps. 28³, cf. 10⁹) *them that are perishing by his might*.

[וְלֹא יֵאֱמִין] a circumstantial cl. = *when* (or *though*) he believeth not, etc. (42³, Is. 45^{4, 5}, Ps. 44¹⁸ 139¹⁶; Dr. 159, end).

[בַּחֲוָהּ] G-K. 87^e; cf. on 4². But rd. probably בַּחֲוָהּ (so 3 MSS: it cannot be proved that ἄδυνάτους read בַּחֲוָהּ). [The singulars in 22^b—יָמָיו, יָמָיו—if parallel (as in 22^a) to the pl. אֲבִירִים in 22^a, though this would not be without analogy (21³⁰ n), are suspicious. It would be easy to read יָמָיו (or, less easily, בַּחֲוָהּ). Du. (after Bi.) connects 22^b with 23^a, which is like 22^b 22^a in the sing., and also with 23^b where he emends to דָּרְכָם: reading יָמָיו for יָמָיו, חַיִּין for חַיִּין, and לֹא יֵבֶטֶחַ for יֵתֵן לוֹ לִבָּטֵחַ (thus getting rid of לוֹ (see next n.)), he obtains a good balanced parallelism for 22^b, 23^a.

If he is punished, he reckons not on his life,

If he is pulled down, he has no hope of finding support.]

23. [לִבָּטֵחַ] if correct, must be for לִבָּטֵחַ; but this is very forced. Rd. (Bu. Be.) לִבָּטֵחַ; cf. 2 Ch. 20¹⁰ (more commonly with acc. of obj., as Gn. 20⁶ לִבָּטֵחַ, or Nu. 21²³ עָבַר יִשְׂרָאֵל אֶת נַחַשׁ הַיָּסָד: *Lex.* 679a, g).

[עֵינָיו] so, with a dual or pl. noun, only 7 times (G-K. 91⁷

[add 1 S. 14⁴⁸, Pr. 29¹⁸]; Ols. 248, Sta. 206; Wright, *Comp. Gr.* 158): with a *sing.* noun, see on 25³. [But the form here may be corrupt: the line is short, and Ξ ($\alpha\lambda\lambda\alpha$ πεσεῖται νόσω) appears to differ from Ξ עִינִי יְהוָה would be an easy emendation, but against the usage of the book: עִינִי אֲלֵיךָ more difficult.]

24. [רָמוּ] a very remarkable form: apparently from רָמַם, of the form רָמַל, assumed to have been a || form of רוּם; cf. רָבוּ, Gn. 49²³: Kön. i. 335 f., G-K. 69m. But, if the verb is right (*v.z.*), there is no reason why רָמוּ should not be read.

[וְאֵינָם] the sg. may stand, even if רוּמוּ be retained (cf. Jer. 31¹⁵ מְבַכָּה עַל בְּנֵיהָ פִי אֵינֶנּוּ): if רוּמוּ be read, it, of course, occasions no difficulty. The pl. in ΣV is merely accommodation to Syr. and Lat. idiom, and not proof that the translators read וְאֵינָם, or even וְאֵינָמוּ: EVV. have “they are not”; and their translators certainly read וְאֵינָנוּ. If the v. describes (as a mark of God’s favour) the quick and easy death of the oppressor, we must render (Ew. Del. Di.), “They are exalted: (yet) a little while, and they are not” (cf. עוֹד מַעַט וְ, Ex. 17⁴ al.); if it describes (as a mark of God’s disfavour) his rapid fall, it is more natural to render (though Bu., adopting the same view, renders as Ew. etc.), “They are exalted for a little, and they are not”; or, reading with Ξ ($\tau\acute{o}$ ὑψώμα αὐτοῦ), Bi. Du. Be.^K, רוּמוּ, “His exaltation is but for a little, and he is not.”

[הֵמָּכָּר] G-K. 67γ; cf. וַיִּבְתּוּ, Dt. 1⁴⁴; מָתַם, c. 22³. מָכַר to be brought low, Ps. 106⁴³, Qoh. 10¹⁸†: in Pesh. מִכְּבָּר stands for עָנָה, ταπεινóω, and מִכְּבָּר for הִשְׁחָה or הִשְׁפִּיל (Is. 25⁶ 26⁵). [Du. (cp. Be.^K) reads הֵמָּכָּר, יִרְפֵּץ, יִטַּל all in the sing., supposing that the plurals were substituted in consequence of רוּמוּ being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings—ן, once, י, twice?]

[כָּבֵל] הַכָּל = the totality of all things, is rather common in late Heb. (*Lex.* כָּל, 2b, b); but hardly in the sense of all men. Nu. 16²⁹ is compared; but אֵם בְּמוֹת כָּל-אָדָם is not parallel ([cp. rather] 1 Ch. 29¹² end). Ξ ὥσπερ μολοχὴ = מִלְּחָמָה (30⁴), as mallows, or salt-wort, a desert plant, which grows abundantly

in salt marshes and on the shores of the Mediterranean and Dead Sea. The || in ^c strongly supports a plant (Be.).

[יִקְבְּצוּן קִפֵּץ] is to *draw together, shut close*, especially of the hand (Dt. 15⁷) and mouth (c. 5¹⁶); here, if correct, *draw themselves together, contract themselves* in death (Di. Bu.: EVV. *are taken out of the way*, RVm. *are gathered in*, are both too free paraphrases: AVm. correctly, “Heb. *are closed up*”). Ol. Hont. MS ^{Ken. 223} יִקְבְּצוּן (for burial, Hos. 9⁶, Ezk. 29⁵; unduly anticipating ^c, Di.); Be.^T Sgf. יִקְטָפוּן, *are plucked off* (8¹²; 30⁴ of mallows).

[יִמְלֹךְ] So Ps. 37². An incorrect form for יִמְלֹךְ (in pause), from מָלַךְ—Qal, if the meaning be *are withered*, Nif. if it be *are cut off* (see on 14²).

25. [וְאִם לֹא אִפּוֹ] 9^{24b}.

[וְיִשָּׁם] rd. וְיִשָּׁם; 2 MSS have וְיִשָּׁם. Cf. on 13²⁷.

[לְאֵל] only here as a subst. The use is against analogy, and the meaning of לְאֵל: rd. probably לְאֵלָיו; see Is. 40²³ לְאֵלָיו הִנּוּתָן רִחוּתָם (cf. Is. 40¹⁷ 41^{11. 12}).

CHAPTER XXV.

2. **הַמִּשְׁלַל**] Inf. abs., with force of a subst.; cf. **הַשְּׁמֵד**, Is. 14²³; **הַפֶּצֶר** (in p. **הַפְּצֵר**), 1 S. 15²³; Ew. § 156c; G-K. 85c (but this form is not mentioned).

עֲשֵׂה] in loose apposition to the sf. in **עָמוּ**; cf. on 12¹⁷.

3. **אוֹרְהוּ**] the sf., as in **לְמִינֵהוּ**, Gn. 1^{12.12} (+ 12 times); **פִּלְגִּשְׁהוּ**, Jg. 19²⁴; **מוֹלֵהוּ**, Nah. 1¹³ † (G-K. 91d; Wright, *C. Gr.* 155). Cf., with a pl. noun, 24²³. *Ἐκ μὲν γὰρ τις ὑπολάβοι ὅτι ἐστὶν παρέλκυσις* (*delay*: HP 248 *marg.*, cited by Be., explains by *ὑπέρθεσις τῆς τιμωρίας*) *πειραταῖς* (= **גֵּרֹר**, Hos. 6⁹; cf. *πειρατήριον* = **גֵּרֹר**, 19¹², Gn. 49¹⁹, Ps. 17 (18)²⁹); *ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ*; whence Du. Be.^K **אוֹרְבוּ**, "And against whom will *his ambush* not arise?"

5. **עַד**] like Lat. *adeo* = *even*: elsewhere, except 1 S. 2⁵ **עַד-עֲקָרָה יֵלֶךְ שְׁבַעֲהָ** (where the text is dub.; *v. Comm.*), only with a *neg.*, Ex. 14²³ (**לֹא נִשְׂאָר עַד אֶחָד**), al. (*Lex.* 724b, 3).

וְלֹא ! after the *casus pendens*; Dr. 124; G-K. 143d; cf. 15¹⁷ 20^{18b} 23¹². But 47 MSS have **לֹא** alone.

וַיֹּאדְהִי] for **וַיֹּהֵל**, 31²⁶, Is. 13¹⁰ (cf. c. 41¹⁰ **וַיִּתְהַלֵּ**); and no doubt an error for it. *Ἐκ ἐπιφάσκει.*

CHAPTER XXVI.

2. **ללא כח** [poetical for **לא כח לו**; so ^{3a}; Is 40²⁹ **לאין** **ללאין כח** 14¹⁰ Ch. 2 **באין עינים** 59¹⁰, **לאשר אין לו אונים** = **אונים** = **אונים** G-K. 152^v, 155ⁿ (*d*).

לא עז [a circumstantial clause qualifying **זרע** = *strengthless*: see on 12²⁴.

3. **תושיה** [see on 5¹².

לרב [according to abundance = abundantly (*Lex.* 516 i, 914a), especially frequent in Chr. (Dr. *LOT*.⁹ p. 535 (no. 2)). Grä. **לבער**, to the boorish; Rsk. Be.^K **לרנ** (to assimilate the line in form to ² and ^{3a}).

4. **את מי** [the **הניד** with acc. of the person told is rare and doubtful: 2 S. 15³¹ rd. **ולרוד הניד**; 2 K. 7^{9, 11} **בית המלך** may be quite naturally understood as “in the king’s palace”; Jb. 17⁶ **רעים** are the people reported about (as Jer. 20¹⁰): 31⁸⁷ may be explained by G-K. 117^x; there remains only this passage and Ezk. 43¹⁰. Rd. probably **אל** (Ex. 19⁹ al.) for **את** in both; [or with Du., treat **את מי** as equal to *with whose help* (cf. ^b); **את** = *with the help of* (*Lex.* 86a, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. 4¹ 49²⁵, Mic. 3⁸; but cf. **עם**, 1 S. 14⁴⁵].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In **חוללו מתחת** (חוללו מתחת) the rhythm is very anomalous (2:3; cf. *Forms*, 176 ff.), parallelism non-existent, and the cæsura between ^a and ^b very slight; if, with Ley, Ehrlich, we place the athnakh under **מתחת**, parallelism is obtained, and a rhythm (3:2) which, though uncommon in Job, is not unparalleled (17¹³ n.); the particular type of parallelism, however, though common enough elsewhere (*Forms*, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been

suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned: הֵן רפאים for הרפאים (Be.^T); insert ממו, מקולו, ממנו, or the like, before מתחת (Bu., if * be considered too short).]

[הרפאים] מ; but Θ (= Θ) μὴ γίγαντες μαιωθήσονται; Σ μὴ θεομάχοι θορυβήσουσιν; 'Α μὴ δὲ ῥαφαεὶμ ὠδλνουσιν, all read הרפאים; and so Richter.]

[יחולל] if correct, Po'lel of חול, *are made to tremble* (properly, it seems, to *turn* or *writhe* in pain, then, more generally, to *quiver* in fear), though the Po'lel does not occur in the sense of *make to tremble*: the Hithpo'lel מתחולל does, however, mean (15²⁰) *writhing* in pain = (mentally) *tormented*. Grimme, Bu. יחלי לו, "tremble before him"; but חול is construed only with מפני (Ps. 96⁹ al.) or מלפני (Ps. 114⁷): ירא and פחד also are construed not with ל, but with מן or מפני. If יחולל is deemed doubtful, יחילי or יחילנ must be read. AV. *are formed* (to *form*, also, in AV. for חולל, v.¹⁸, Dt. 32¹⁸, Pr. 26¹⁰; to *make*, c. 15⁷; in AV. and RV. Ps. 90²; *was shapen*, Ps. 51^{7 (5)}, AV. RV.) is a misrendering due to Kimchi (יצירה): חולל may indeed mean to *give birth to* (lit. to *be in pain* with), but not to *form* or *shape*: to *be brought forth*, however, is not here a suitable sense. [A, Richter יחולל—I could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

[מתחת] = תחת or ל' מתחת, as Gn. 1⁹ [but here possibly = *from under*], Ezk. 1⁸ [here possibly = (projecting) *from under*] 42⁹ 46²³ (Lex. 1066a, III. 2a [G-K. 119c]). Be. needlessly, יתתי [Ley, מתחת—and so Ehrlich, to improve the parallelism and avoid למ' מח' for למ' מים].

[ושכניהם] Me. Bi.¹ Du. Honth. St. משכניהם (without !), "beneath the waters are their dwellings" = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2:3) as questionable, and the parallelism as imperfect as in מ. Richter ישכנו, carrying forward הם—corrected to הן—to v.⁶].

6. . . . ואין כסות . . . ערום] cf. 24⁷.

7. [נטה] for the ptc. in loose apposition to the suffix in נגד, see on 12¹⁹.

[בְּלִימָה] a poet. compound = בְּלִי מָה, (what is) *not aught* (*Lex.* 116a, 553b, 3).

8. [צָרַר מַיִם], with “incomplete retrocession” of the tone; the tone of צָרַר being thrown back, because of the following tone-syll. (מַיִם), but the long vowel *sērē* retained, though in a closed toneless syll., by the metheg (G-K. 29f; Baer, *Metheg-Selzung*, § 13); cf. Nu. 24²².

9. [מָאֵחוּ] The Pi. only here; but (Be. Du.) the מ may be dittographed from ^{8b}(end), in which case מָאֵחוּ will be read. מָאֵחוּ, usually to *take hold* of, has sometimes, in speaking of a building, the sense of to *fasten together* (1 K. 6¹⁰; Hof. 2 Ch. 9¹⁸); but here, it seems, it must have (as in Neh. 7³ of gates) the Aram. sense of *holding* (with a bar), i.e. of *shutting, closing in* (so [מָ] = *κλειειν*, Mt. 6⁶ and often; PS. 115-116).

[כָּסָה] כָּסָה, as 1 K. 10¹⁹, for כָּסָה, which is read by some 70 MSS. But the pronoun is needed: rd. (Hi. al.) כָּסָהּ (ה—=י: Dr. *Samuel*², xxxii f.; G-K. 91e) or כָּסָאוּ. Du. Be.^K כָּסָהּ, holdeth firm the *corner-stones* of his throne; but כָּסָהּ for כָּסָה is a doubtful form; שָׁעַר הַפִּנִּים, Zec. 14¹⁰, is open to the suspicion of being an error for שָׁעַר הַפִּנִּים, as 2 K. 14¹³, Jer. 31³⁸, 2 Ch. 26^{9†}; if correct, also, כָּסָהּ, like כָּסָה, Zeph. 1¹⁶ 3⁶, 2 Ch. 26¹⁵, will mean probably *fortified corners, battlements*: for כָּסָה, Pr. 7⁸, see on 11⁹. For “pillars” (Strahan) there is no support. I.E. Hi. Wr. Bu. Be. for כָּסָה כָּסָה (Ps. 81⁴, Pr. 7²⁰ כָּסָה †), *full-moon*; but some important fact relating to the structure, or permanent order, of heaven or earth would be expected, rather than the mere closing in of the face of the moon, whether by clouds or by an eclipse.

[פָּרִשׁוּ] so, with MSS in general, Kit. Gi.; Baer—partly (see p. 48) on the authority of two good MSS (F = a Frankfurt Cod. of A.D. 1294, and H = one of Heidenheim's), and partly because ancient renderings (*v.i.*) and explanations presuppose פָּרִשׁ, to *spread out*, not פָּרַשׁ, to *separate* or *divide*—פָּרִשׁוּ. The latter is etymologically better; for, however the word be explained, the meaning is evidently *spreading out*; and this

[עַד] Be.^K “prps. יַעַר,” *i.e.* “he hath appointed”; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.]

11. ירופפו †] Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rafrafa* to *flap* (the wings); see Lane, 1116a, b: and Levy quotes from Ⲭ Jb. 9⁶ ועמודיה מתרפפין (= יתפלצון), Gn. 44¹⁸ Ps.-J. ורפפיה, and *shook* it (the pillar supporting the palace).

12. רנע [רנע (1) is to *stir up* (Is. 51¹⁵ = Jer. 31³⁵ וַיִּהְיוּ הַיָּם וַיִּרְעוּ); גליו (2) to *be at rest* (on the etymology of both words, *v. Lex.*); not elsewhere in Qal; but in Nif. Jer. 47⁶ הָרַנְנִי וְרַפִּי, *repose*, and *be still* †, and in Hif. Jer. 31² 50³⁴ al. Whichever view (*v.s.*) be adopted of the meaning of the *v.*, whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing (^b) the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making ^a parallel to ^b); Bu. Pe., adopting the latter, render *quieted* (cf. Ⲭ κατέπαυσεν), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats רנע as meaning *he conquered*, and virtually equal to *šudluḫū* in *kirbiš Tiamat šudluḫū* in the Babylonian Creation Tablet, iv. l. 48]). As (*v.s.*) the latter view of the meaning of the *v.* is the more probable, and as Du.'s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., *was quieted*—is the best rendering. [§ (but as Lyon, in *JBLit.* 1895, well points out, *not* Ⲭ) Sgf. גער.]

ובתובנתו] a scribal error for וּבְחִבּוּנָתוֹ; cf. similar cases in Jer. 2²⁵ 17²³ 32²³. In Frensdorff's *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. שְׁפָרָה †] *fairness* = *fair*; subst. for adj., as Ex. 17¹² etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so §), or the heavens (were) fair (so Ⲭ).]

Giesebr. Be.^K שִׁפְּרָה; but שִׁפְּרָה is quite correct syntactically. The √ is common in Aram., but rare in Heb. (vb. Ps. 16⁸ †; אִמְרֵי שִׁפְּרָה, Gn. 49²¹ †; שִׁפְּרִיר, Jer. 43¹⁰ †; שִׁפְּרָה? cognate): in Aram. it means *to be fair*, usually in the sense of *to seem fair or good* to any one (= Heb. יָטַב בְּעֵינֵי פ'), but also in the sense of *to be beautiful or bright* (PS. 4272, שִׁפְּרָה (1), e.g. of gold; cf. שִׁפְּרָה = יָפִי, Is. 33¹⁷ al.). [This defence of שִׁפְּרָה is preferable to that of Daiches (ZA, 1911, p. 3). He regards שִׁפְּרָה as 3 pf. fem., the subj. being יְדו in ^b, and the meaning of שִׁפְּרָה, *to spread out*: for this meaning (so already Ra.) he appeals to the obscure שִׁפְּרָה and to the Assyr. *šuparruru*, *to spread out* (Del. HWB 684); cf. *uš-pa-ri-ir-ma sa-pa-ra-šu*, *spread out his net* (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination *by his spirit his hand*: it should be obvious that if the poet meant God spread out the heavens, he would have written שִׁפְּרָה; and (immediately before הִלֵּלָהּ, שִׁפְּרָה) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on הִלֵּלָהּ. In view, however, of the variants in שִׁפְּרָה (שִׁפְּרָה) and שִׁפְּרָה, שִׁפְּרָה is not certain, even though the sense expressed by שִׁפְּרָה is not acceptable. שִׁפְּרָה renders] κλειθρα δὲ οὐρανοῦ δεδοίκασι αὐτὸν = בְּרִיחֵי שָׁמַיִם שִׁפְּרָה. [שִׁפְּרָה as Dt. 32¹⁷ (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by] Bu., and Gie. GGA, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect ¹³ with the Babylonian myth is due to] Lyon (JBLit. 1895, p. 130 ff.), who proposes for * שִׁפְּרָה שָׁמַיִם בְּרוּחוֹת שָׁמַיִם [(or שִׁפְּרָה, and renders, *By the winds of heaven he broke her (or him)*, i.e. the monster mentioned in the next line; but it may be doubted whether the phrase *the winds of heaven* is very likely here, and the pronoun, referring to the object not named till ^b, is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that שָׁמַיִם may conceal יָם or מִים (cf. Ps. 74¹³), but he attempts no complete reconstruction of the

line. Neither $\mathfrak{H}$ nor any of the emendations leaves the impression of being exactly what the poet wrote].

[חללה] as in Is. 51⁹, where the vb. is || to המחצבת (? read המחצת), this means *pierced*, not *formed*, or *created* ($\mathfrak{T}$; cf. $\mathfrak{V}$). Of creation חלל, lit. *to be in birth-pangs with*, is only used metaphorically (see on v.⁵); and with ידו here it would be, in spite of $\mathfrak{V}$, unsuitable. ^b does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in ^a the spreading out of the heavens at creation falls to the ground.]

14. [נִרְכָּו] so Kt. $\mathfrak{G}$ (Θ); $\mathfrak{Qrê}$ $\mathfrak{S}\mathfrak{T}\mathfrak{U}$.

[שִׁמְץ] 4^{12†} (see n.). RVm. = AV. *how little a portion*: see *ib.*

[בּוּ] = "of him": the 'ב partitive, as 21²⁵, Is. 10²² (Del.).

[גְּבוּרָתוֹ] so Kt. $\mathfrak{G}$ $\mathfrak{S}$ $\mathfrak{S}\mathfrak{T}\mathfrak{U}$; $\mathfrak{Qrê}$ גְּבוּרָתוֹ = his *mighty acts* (Dt. 3²⁴, Is. 63¹⁵, Ps. 106² 145^{4, 12} al.).

CHAPTER XXVII.

1. [שאת] [without ל; cf. 3⁸ n.].

2. וּשְׂדֵי הַמֵּר . . . וְאֵל הַסִּיר lit. *Living is God (who) hath taken away . . . and the Almighty who hath embittered*; for the omission of the rel., cf. G-K. 155f, and see on 3³.

3. כָּל עוֹר נִשְׁמָתִי בִּי [if this be rendered *all my breath is till in me*, it is in א] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. 1⁹ כָּל עוֹר נַפְשִׁי בִּי. Hos. 14³ כָּל-חַטָּאת עוֹן, as it stands, is incredible Hebrew [for *thou wilt take away all iniquity*; and] even the abs. כָּל, as an adv. acc. = *wholly* (Di. G-K. 128e), is not a Hebrew idiom. RV. here and in 2 S. 1⁹ “*is yet whole in me*”—unless regarded as a paraphrase—requires שְׁלֵמָה for כָּל. 2 S. 1⁹, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for עוֹר כָּל (Del. Du.), presumably for the sake of emphasizing כָּל; and that will justify the same construction being adopted here. In 2 S. 1⁹, however, א^{B, A} express כִּי כָּל נַפְשִׁי בִּי, while א^L expresses וְעוֹר נִ' בִּי: so it is possible (Klost. Bu.) that א there has a “conflate” reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read כָּל עוֹר for עוֹר כָּל, but it would be venturesome to do this in two passages (here and 2 S. 1⁹). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is *all the while that* (lit. *all the duration of* . . . עוֹר being, of course, really a subst.) *my breath (is) in me*; כִּי will in this case introduce—as often after an oath (*Lex.* 472a, c)—the fact sworn to, followed by אֵם = *not*, as 1 S. 25³⁴, 2 S. 3³⁵. [Yet] as Del. remarks, usage does not support this construction of כָּל עוֹר (as if it were similar to Arab. *kullamâ* = *as often as*).

4. [יְהִגֶּה] rd. יְהִגֶּה, after the fem. לְשֹׁנִי, with 10 MSS; cf. G-K. 145u.

5. **אם**] after חלילה (as 1 S. 24⁷, 2 S. 20²⁰) = *not* (*Lex.* 50b). Lit. *Ad profanum sit! Surely I will not justify you!* EVV. "that" for אם is, of course, a paraphrase.

ממני] 1 MS & omit; and so (*m. c.*) Bi. Du.; but it gives a more forcible ending to the line, [and if retained the verse has the rhythm 4 : 4, which is unusual, but not unparalleled, in Job (21²⁸ n.). S omits **אם אצריך אתכם**: this would leave the far more unusual rhythm 2 : 2 : 2 (17¹ n.)].

6. **החזק במוסר** 4¹³ Pr. **ואחותיו ולא ארפנו** Ca. 3⁴ **ולא ארפה** **אג־תָּרָף**.

יִיחָרֶף] the Qal elsewhere only in the ptcp. (cf. **יִיחָרַף**, **לִי**; hence Bu. St. **יִחָרַף**; see also next n.

מימי] (*any*) of *my days*: the מן is partitive, as Dt. 16⁴, 1 K. 18⁵ (*Lex.* 580b, bottom; G-K. 119w, n.). **מִיָּמַי**, **מִיָּמַיְךָ**, elsewhere = *since thy (his) birth* (38¹², 1 S. 25²⁸, 1 K. 1⁶); but **יחַרֶף** requires an obj. Du. **יִחָפֵר** is not abashed on account of my days; [Ehrlich: **לֹא יִרְף לִבִּי מִחַפּוֹ**, giving the vb. the same sense as in ^a: the desire to improve the parallelism and style is laudable; the result, unhappy].

8. **יִבְצֹעַ**] the Qal is elsewhere always [and was here also doubtless intended by **חָפַץ** to be] associated with **בִּצְעַת**, *unjust gain* [cf. **שָׁקַר בְּשָׁקַר**; cf. **כָּצַף**]: it is the Pi. which means to *cut off, finish* (6⁹, Is. 10¹² 38¹² al.): and so it is better to point **יִבְצֹעַ** (Bi. Bu. al.) or **יִבְצָעַת** (Bu. alt.). [Possibly **כִּי יִבְצֹעַ** is a gloss (Be. Ehrlich): the postponement of the expressed subj. to ^b in **חָפַץ** is awkward: so also is the repetition of **כִּי** thrice in a single distich.]

יִשְׁלֶה] from **שָׁלַח**, only here in the sense *draw out* (cf. **שָׁלַח**, Ex. 2¹⁰, Ps. 18¹⁷ for **מִשָּׁה**; **שָׁלַח** in **שָׁלַח** Lev. 11¹⁷ and Talm. (v. Levy), of *drawing* a fish, etc., out of the water), viz. from the body; but the ellipse is considerable, and the juss. remains unexplained (though Di. compares Ex. 22⁴ **יִשְׁלַח אֶת הַחֶבֶד מִן הַבֶּרֶד**). Di. **יִשְׁלַח** from **שָׁלַל**, Ru. 2¹⁸ † (to *pull* or *draw out* from the sheaves); cf. Arab. *shalla*, to *draw out*, especially a sword from its scabbard. Schnurrer, Wellh. Wr. Sgf. Bu. Du. Be. **יִשְׁאַל**, *requireth*; cf. Lk. 12²⁰ **εἰς τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ**; and **שָׁאֵל נֶפֶשׁ פֶּה** (with a *human* subj.), 21³⁰, 1 K. 3¹¹. Perles **כִּי יִשְׁאֵל לְאֱלֹהִים נֶפֶשׁוֹ** (Ps. 24⁴; **שָׁאֵל אֵל**, Dt. 24¹⁵, Ps. 25¹ 86⁴ al.), yielding a good sense

in itself, but not harmonizing with **כִּי יִבְצַע**, or agreeing well with **מִהַ תִּקּוֹת חֲנָה**.

10. [יִקְרָא] Ehrlich, with **יִקְרַב** with **אֵל-אֱלֹהִים** for **אֱלֹהִים**—a good parallel to ^a.]

אֱלֹהִים] rd. either with 9 MSS **אֵל-אֱלֹהִים**, or with **אֱלֹהִים**.

בְּכַל-עַתָּה] **Ἐ** εἰσακούσεται αὐτοῦ; = **הִיעָתָר-לוֹ** (Be.^K) *will he let himself be entreated* (2 S. 21¹⁴ al.) *for him?* which, “as **בְּכַל-עַתָּה** is somewhat otiose, may come into consideration” for the text (Bu., though he does not adopt it in his translation).

11. **אִנִּי אֶתְּנֶה אֶתְּכֶם בְּיַד-אֱלֹהִים**] **ב'** after **הִוָּה**, as Ps. 25^{8, 12}, Pr. 4¹¹ al. **Ἐ** ἀλλὰ δὴ ἀναγγελῶ ὑμῖν τί ἐστὶν ἐν χειρὶ κυρίου, whence Be.^K **אִנִּי אֶתְּנֶה אֶתְּכֶם בְּיַד-אֱלֹהִים** (which would agree with the view that the line forms part of Sophar's speech); but (Bu.) **ὑμῖν** shows that **Ἐ** certainly read **אֶתְּכֶם**, **τί ἐστὶν κατλ.**, though it *might* express **מִהַ בְּיַד-אֱלֹהִים**, being not necessarily more than a paraphrase of **בְּיַד-אֱלֹהִים**. [Moreover, for **אִנִּי אֶתְּנֶה אֶתְּכֶם** the author would rather have written **אֶתְּכֶם** (cf. 12⁷: also with 1st p. suf. 6²⁴); but for **אֶתְּכֶם** rather than **אֶתְּכֶם**, cf. G-K. 58a, n. Du.'s **אֶתְּכֶם** avoids this objection.]

עַתָּה] See on 23¹⁴.

12. **הַבֶּל תִּהְיֶה**] cogn. acc. (G-K. 113w, end); cf. 1 S. 1⁶, Is. 21⁷ 22^{17f.} 24¹⁶. [For the vb. cf.] Jer. 2⁵, 2 K. 17¹⁵ (of practising idolatry). **הַבֶּל** is properly *a breath* (Is. 57¹³ **וְאֶת-כָּל־הַבֶּל** יִפָּח רֹחַ יִשְׂאָה: Syr. **وَسَحَابٌ**, a vapour; Ps. 62¹¹ **Σὺ μὴ γίνεσθε ἄτμις** for **וְהַבֶּל**), then, generally, of anything *unsubstantial* or *empty*: **הַבֶּל** is thus properly *to act emptily* (Jer. 23¹⁶, Hif., of filling with vain hopes). But see Bu. [who in his commentary, withdrawing his earlier adhesion to the view that **הַבֶּל** meant *to speak emptily*, and here, therefore, virtually *to lie*, hesitates between giving to **הַבֶּל** the meaning *to cherish false hopes, or expectations* (cf. the Hif. in Jer. 23¹⁶), which is suggested especially by Ps. 62¹¹ (**הַבֶּל** || **בִּטּוֹחַ**), and, perhaps, satisfies the context in Jer. 2⁵, 2 K. 17¹⁵, and the meaning *to come to nothing, to be destroyed*—the meaning (*der Nichtigkeit verfallen*) given by Giesebrecht for Jer. 2⁵].

13. **עַתָּה**] either (Di.) as ^{11b} = in his mind and purpose, or (Hi. De.) = (laid up) with him (cf. Dt. 32³⁴). **Ἐ παρὰ Κ.** = **מֵאֵל**

(cf. 20^{29a}); so Altschüller (*ZAW*, 1886, p. 212; ע dittographed in $\mathfrak{H}$).

יקחו . . . עריצים v.^{14ff.} have the sg. (as ^{13a}); hence Du. Bu. Be.^K יקה . . . עריץ (מ dittographed, and יקה changed to יקחו to agree with it). However [the sing. and pl. interchange in parallelism in 16¹¹], $\mathfrak{E}$ expresses עריצים, and v.^{14ff.} may quite naturally refer to ^{13a} אדם רשע. The case for the sg. is not so strong as in Is. 5^{23b} ($\mathfrak{E}$ צריק; and $\mathfrak{H}$ ממנו). [V.¹³ at present 4 : 4 (the first stichos being without a cæsura): without affecting the sense it could be reduced to 3 : 3 by omitting אדם and (cf. 20²⁹) יקחו.]

14a. Cf. Ps. 92⁸ [where (Bi.) כמו עשב is the apodosis, as is כמו חרב here.]

למו? 29²¹ 38⁴⁰ 40⁴ †. See *Lex.* מו (555b). [למו is always toneless, except, apparently, in 29²¹, and in 33²², if למו מחים is read there.]

15. [יקברו] Ol. Me. Sgf. Be. prefix לא; but the change is violent, and why should לא have been omitted? [The sense would be the same as in $\mathfrak{H}$ (but more simply and, also, perhaps less powerfully expressed), if in $\mathfrak{H}$ ב is instrumental (*Lex.* 89b), and יקבר ב a striking extension of the common idiom מות ב (*e.g.* Jer. 21⁹). To render $\mathfrak{H}$, *they shall be buried in (the time of) pestilence*, would be very weak.]

[ואלמנתי] the sg. sf., though not impossible (for it might refer to an individual among the שרירים: G-K. 145^m), is nevertheless here harsh, and might easily be an error due to the singulars preceding. ואלמנתי (Bi. Bu. Du. Be.^K) is certainly better, though $\mathfrak{E}$ αὐτῶν is not decisive as to the translator's reading.

16. [מלבוש] $\mathfrak{E}$ χρυσίον; but $\mathfrak{H}$ is supported by ילבש in ^{17a} which $\mathfrak{E}$ is obliged to paraphrase (περιποιήσονται).]

18. [כַּעֲשׂ] ὥσπερ σῆτες καὶ ὥσπερ ἀράχνη, $\mathfrak{S}$ as a spider = כַּעֲבִישׁ (8¹⁴), evidently right (Me. Hi. Bu. Du. etc.): the existing text of $\mathfrak{E}$ has the original rendering and the correction (= $\mathfrak{H}$) side by side. [Ehrlich retains עש, giving it here as also in 4¹⁹, Ps. 39¹² the meaning (*empty*) bird's nest, עש (not עש as $\mathfrak{H}$) being the same word as عش, *bird's nest*.]

19. [עשיר] acc. of the state placed first as the emphatic word (1²¹ n.). Since *rich*, not *lie down*, is the emphatic idea, the phrases ולא יוסף (see next n.) and איננו should refer to it: *he shall no more* (be rich); *he is not* (rich).]

ולא יאסף] and *is not gathered* (viz. for decent burial; cf. Jer. 8², Ezk. 29⁵ ולא תאסף ולא תקבץ). But this anticipates ^b: rd. with E ($\kappa\alpha\iota\ \sigma\upsilon\ \pi\rho\sigma\theta\eta\sigma\epsilon\iota$), S (נָסַף), Ew. Di. Del. etc., ולא יוסף, miswritten יאסף ולא (as Ex. 5⁷ ולא תאסף, 1 S. 18²⁰; G-K. 68b). [Rhythmically also ולא-יוסף as a single stress is preferable to ולא-יאסף. $\text{E} = \text{ff}$: U (Dives, cum dormieret, nihil secum auferet) = יאסף.]

20. [תשיגהו] the fem. sg. by G-K. 145^k: 14¹⁹ 20¹¹ etc.

כמים] “too weak to describe the suddenness of an inundation, for which שטף, for instance, would have been available” (Bu.); the || ^b also has לילה (Me.). Hence Me. Grä. ביום; Wr. St. Bu. יום; Be. either. But E ($\acute{\omega}\sigma\pi\epsilon\rho\ \acute{\upsilon}\delta\omega\rho$), $\text{STU} = \text{ff}$; and it is a matter of taste whether or not כמים would be strong enough. מים suggests sometimes considerable force (2 S. 5²⁰, Is. 28¹⁷, Am. 5²⁴, Hos. 5¹⁰). Du. retains ff, remarking that in ^b “לילה is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm.”

21. [וילך] G-K. 29^q.

וישערהו] cf. Ps. 58¹⁰ וישערו, Hos. 13³ יסער מנחם.

22. [וישלך] rd. וישלך: see on 13²⁷ 18¹². The subj. *God* is understood naturally by the reader: see on 3²⁰. Wr. Grimme עליו; but without עליו the sentence is weak.

ברוח יברח] the inf. abs. “emphasizes the flight as hasty and inevitable” (Di.).

23. E $\kappa\rho\sigma\theta\eta\sigma\epsilon\iota\ \acute{\epsilon}\pi'\ \alpha\upsilon\tau\omicron\upsilon\ \chi\epsilon\iota\rho\alpha\varsigma\ \alpha\upsilon\tau\omega\upsilon$, $\text{K}\alpha\iota\ \sigma\upsilon\rho\iota\epsilon\iota\ \alpha\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\kappa\ \tau\omicron\upsilon\ \tau\omicron\pi\omicron\upsilon\ \alpha\upsilon\tau\omicron\upsilon$. עלימו is more easily explained as an error for עליו due to the following כפיו than as a poetical form for עליו (see on 20²³). כפיו . . . ישפך (sg. and pl. in *one and the same* clause) is very harsh, in spite of E so reading, and should no doubt be corrected (cf. Hos. 4⁸, Ps. 5¹⁰ 62⁵ etc.; and see Dr. on 2 S. 24¹³): וישפך עליו כפיו וישקרו is a great improvement. It is, however, a question whether, in the autographs of the OT.,

in cases like this, the pl. was always *written*, though it was intended to be *read*: see the instances collected in Dr. Sam. lxiii f. (²lxii-lxiv); if this were the case, ישרקו and ישרק will not be a real change of text, any more than יקום is for יקם. ישפק as ישפיקו (in a different application), Is. 2^{6†}; elsewhere ספק (34³⁷ al.); cf. on 5². [Bu. notes the similarity of ^{23b} וישרק עליו ממקמו to ^{21b} וישערהו ממקמו, and also (though the resemblance in this case is slighter) of ^{22a} וישלך עליו ולא יחמל and ^{23a} וישפק עלימו בפימו, and omits ^{21b} and ^{22a} and also ^{21a}. ^{22b}. It may be admitted that the sing. referring to God unnamed in ²² followed by the sing. referring to men unnamed in ²³ is awkward; but this awkwardness disappears if ²³ was intended to be read in the pl. (see above). If the description seems over full it might be better to omit ^{20a}. ^{21b}: then ^{20b}. ^{21a} would form an admirable distich carrying on in detail the description of the night of the wicked man's doom; and followed by distichs referring to the treatment of him by God ²² and man ²³.]

CHAPTER XXVIII.

I. כִּי [In view of the relation of the exact meaning of כִּי here to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text *surely* nor the mrg. *for* is deleted. In a note on 28¹ in *The Book of Job* he wrote, “*for* is the natural meaning of the Hebr. word: the text [of RV.] has *surely*, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow.” In his commentaries on, or translations of, Ex. 18¹¹, Am. 3⁷, Jer. 31¹⁹, Ps. 76¹¹ he substituted *for* for the *yea* or *surely* of EV. In *Lex.* (p. 472b) he wrote: “there seem also [*i.e.* in addition to cases in which כִּי is added to advs. and interjections “to add force or distinctness to the affirmation which follows,” see n. on 6²² 8⁶] to be other cases in which כִּי, standing alone, has an intensive force, introducing a statement with emph., *yea, surely, certainly*; but it is doubtful whether כִּי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*.” In addition to the passages cited above in which Dr. elsewhere expressed his preference for *for*, some have given to כִּי an asseverative force in Nu. 23²³, 1 S. 17²⁵ 20²⁶, 2 K. 23²², Is. 32¹³, Jer. 22²² (where כִּי might easily be a dittograph)].

לכסף] before מוצא, for emphasis.

מוצא] *place of coming forth* (ἐκ τόπος ὅθεν γίνεταί): here, = *mine*. Elsewhere we have מוצא מים, 2 K. 2²¹ al.; מוצא רִשָּׁא, c. 38²⁷.

2. וואבן יצוק נחושה [And one melteth (G-K. 144d) stone (= stone is melted) into bronze. נחושה, acc. of product (of course, not to be taken literally); cf. “Gn. 31⁴⁵, Lv. 6³ (אשר),

1 K. 18³² " (Hi.); and on 22¹⁶. יָצַק from $\text{צִוֶּק} = \text{יָצַק}$, as 29⁶, Is. 26¹⁶ צָקַן (corrupt) †; cf. מִצָּקִי , 1 S. 2⁸ † (מִצִּוֶּקִי , 1 S. 14⁵ dittogr.); the 3 sg., as 3-4, 9-11 (Di.). A $\sqrt{\text{צִוֶּק}}$, however, depends only on the punctuation: rd. probably (Hfm. Sta.) יָצַק (from יָצַק , as Gn. 28¹⁸ al.; G-K. 71); so also Du. Be.^K (with יָצַק in ^a). Bu. יָצַקִי or יָצַקִי , or better יָצַק , originally יָצַק (so Be.^T), to agree with יָצַק .

3. [שם . . . חוקר] the second vb. necessarily, if ח is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to *recur*—here, viz., what happens in every mine that is opened. But the pf., as in 4, 9-11, would be more normal: hence Du. Be.^K חָקַר . The subj. of שם is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in ^b הוא should refer to the unnamed subj. of ^a: hence some omit הוא (Be.^K? Du.), others insert אדם (Bu.), or אנוש (Bi.) after שם. Rhythmically ^b would be improved by the omission, ^a by the insertion; the two consecutive monosyllabic feet at the beginning of ^a give a rhythmical effect that is, at least, exceedingly unusual (cf. 26¹⁰ חָקַר ; but read חָקַק). On the other hand, had the writer wished to express the subj. אדם or אנוש, he would have been likely to do so in v.², if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting ^c, with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending שם קץ into a single vb. (בקש; but ?), omitting הוא, and also (with two Hebr. MSS) the ו of ולכל ^c, but also ^a, was absent from ח : see Be.^T. Richter for הוא . . . לחשך proposes לחשך לחשך תהום—a very strange phrase and a harsh rhythm.]

[קץ] the emphatic word in the sentence.

[תכלית] 11⁷ 26¹⁰.

[4. Another tristich, if ח is correct; in this case מני רגל must be taken with הנשנחים, and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1) הנשנחים מנירגל, though a possible, is not a very

probable three-stressed line; (2) מני-רגל דלו and מאנוש נעו look like parallel expressions: yet as such they would produce 2 : 2 rhythm, which is very rare in Job (19¹⁴ n.). Possibly, then, מאנוש is a gloss on מני רגל, and דלו on נעו, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3 : 3 is left. But strange, if not questionable usages, remain. Nowhere else does נחל mean *a shaft*, the meaning adopted by most recent scholars, nor a *gallery* of a mine (Siegfr.-Sta.); nor has פרץ elsewhere quite the force it must have here, if נחל means shaft; nor is מעם elsewhere used to express *away from, far from*, for which מן is commonly used, as in מאנוש in ^o (see, further, *Lex.* 578a, bot.): *Lex.* (769^a) cites only this passage for מעם = *away from*, adding “si vera l.” Unusual also, and indeed in Hebrew unique, is the meaning of דלו, *to hang, dangle* (here presumably on the rope by which the miner is let down the shaft); commonly דלל in Hebrew means *to languish, be weak or poor* (hence AV. RVm. here, *they are minished*), and the adj. דל, *weak, poor*; and دل in Arabic commonly means *to direct aright, guide*: but the root must at an early stage of its history have developed as a third principal meaning *to waver, hang down, dangle*, for traces of this meaning survive in several languages: in Hebrew in addition to דלו here, if the v. refers to a miner’s mode of descent, cf. דלה, *thrum*, i.e. threads of warp *hanging* from the loom (Is. 38¹²), or *hair*, as that which *hangs* from the head (Ca. 7⁶); in Eth. cf. ስለል : *hanging* locks of hair; in Arabic دلدل means *to put in motion a thing suspended*; تدلدل, *to move about hanging down, to dangle* and then *to vacillate*, as in تدلدلوا بين امرين فلم يستقيموا, *they vacillated between two affairs and did not favour the right course* (Lane, 901a), and the adj. دلدل is used similarly (ib. 902a). Grä. may be right in eliminating the strange מעם נר by redividing מ into נר (see below): then הנשכחים is (or something of which it is the corruption was) the synonymous parallel to עמ-נר, the form of parallelism (down to דלו) being then of the type described in *Forms of Hebrew Poetry*, p. 67 f. If מעם נר אור (see below), or rhythmically better מעם-אור (but not מעם יר, which Peake is inclined to adopt from

Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for מעם-גר, parallelism of the same type could be attained by reading בחשך for הנשכחים of which the נ was perhaps not read by ע (see below), and the ם(י) may have arisen from the מ of מני. The strangeness and difficulties of the verse are only partially and very hazardedly met by the suggestions that רגל here has the meaning of the Arabic رجل, *men* (Ehrlich), that מאנוש has the same force as in Is. 52¹³ (*in no ordinary human manner they swing to and fro*, Hitz.), or that v.⁸⁰ is the direct acc. of פרץ, *they break through the stones of darkness* (and so obtain) *a shaft* (Honth.). Marshall, pointing גר, renders *the stream burst in from the lime-stone*, keeping nearer to the normal use of נחל, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.¹¹ and also with the leading thought of the passage—man's skill; cf. Peake.]

גר [מעם גר] "from the sojourner" cannot be right. EVV. "from *where* men sojourn" is an illegitimate paraphrase. ע (Θ) (ἀπὸ) κοίτης (= גר: Drus. Field, Di.; cf. Dn. 5⁵, and ע Dt. 27², Am. 2¹); so also 'ΑΣ [Sgf. בעפר]. Bi.¹, neatly and admirably, מעם-גר אור: so Bu.; Be.^K מרנבים (21³³), poor. Grä. ingeniously עס-גר, a sojourning people (foreign miners) break open shafts.

הנשכחים מני [they that are forgotten by (24¹: or away from) the foot (sc. that passeth over),]—a closer definition of the subj. of פרץ, just as 30³, Ps. 18³³ 19¹¹ 49⁷, with change from sg. to pl.: RV. "they are forgotten . . ." (= נשכחו) is an impossible rendering of הן.

דלו מאנוש [the accents connect דלו מאנוש: see ^{6b} 32^{8b}. ע οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν (= העשכחים מעפל, with δικαίαν added, as Ps. 2¹¹) ἡσθένησαν ἐκ βροτῶν makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. תחתיה] syntactically "an accus., dependent on the impersonal passive נהפך (Hi.): see G-K. 121a, b; and cf. on 20²⁶.

[כמו אש] = as by fire: G-K. 118w. [Ἐ igni = כמו: so Hrzs. Schl. Me.; the reference would then be to blasting.]

6. [ועפרת זהב לו] (1) Schl. Del. Stud. EVV. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrzs. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the ספיר being not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lazuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*HN* 37^{38f.}) as sprinkled with gold dust (ὥσπερ χρυσόπαστος, *inest ei et aureus pulvis*, and *aurum* in sapphiro scintillat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPPHIRE, in *DB* and *EB*); (3) Schult. Ew. Hi. RVm., "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. [ועפרה זהב לו], and *its dust is gold to him* (so Be.^K, but without לו), which might be right: Bu. inclines to it.

7. [נתיב] *cas. pendens*, as 17^{16b} 29¹⁶ n.

[ישוף] 20⁹; Ca. 1⁶ †.

8. [הדריד] the Hif. (intrans.), as Jg. 20⁴³, Jer. 51⁸⁸.

[בני שחץ] 41²⁶ †, poet. for *proud beasts*: שחץ also only here and 41²⁶. The √ in Eth. (Di. 234) is to *be insolent* (Arab. شخص also is to *rise* (of a star), *rise up*, *be elevated* (Lane, 1516); but? ש = ش [JQR xv. 708 ff.]): in NH. שחץ, Pi. Hithp. (with derivv. שחץ, שחצין, שחצית, שחצין) is to *be proud, boastful*. Cf. Ki. ובדברי רבותינו ז"ל גם כן (שפת סב, סוף ע"ב) אנשי ירושלים אנשי שחץ. היו, כלומר אנשי נאצה ונפסות הרוע.

[עדרה] poet. for עבר. Common in Arab. and Aram. (in עי = Heb. עבר, as Gn. 15¹⁷ ③, Jer. 9⁹ ④). So in Hif. Pr. 25²⁰ † מַעְרָה בִּנְד (= מעביר, Jon. 3⁶).

[ישחל] 4¹⁰.

10. [יארים] properly *Nile-canals* (Gn. 41^{1a}. etc.), then more generally *water-channels*, Is. 33²¹ (ἡ διώρυγες); here, still more

II. מִבְּרֵי מִן [as Is. 7⁸] and often [BDB 583a, b]. Ἐβαθην (? עֲמִי, or a guess, or a paraphrase of נִבְּי, — which, however, in 38¹⁶ is rendered πηγῇ) δὲ ποταμῶν ἀπεκάλυψεν (? חֲפֹשׁ, taken as = חָשַׁף, Is. 52¹⁰ 5), Ὡς profunda quoque fluviorum scrutatus est (= חֲפֹשׁ: so ἈΘ ἐξερεύνησεν), whence Wetzst. *ap. Del.*, Hfm. Be. Bu. מִבְּרֵי (* מִבְּרָה = place of נִבְּרִים or springs = sources). Grä. Perl. (p. 69), Be. (alt.) נִבְּרֵי (38¹⁶ †; see n.), and חֲפֹשׁ (Grä. Perl. Be. St.; “has much for it,” Bu.), *he searcheth out the sources of streams*. But what is the object (in this connection) of searching out the sources of *streams*? “The sources of streams he bindeth up” (to prevent the mine from being flooded) would be more to the purpose; but נַהֲרוֹת itself is the more natural obj. to חָבַשׁ, as in 38¹⁶ (so Du.).

12. [תמצא] v.²⁰ תבוא; & both here and in v.²⁰ εὐρέθη. Signs of assimilation occur in MSS of H: here ^{Ken. 150} reads תמצא תבוא: in v.²⁰ ^{Ken. 78} reads תמצא. It is possible that תמצא here (cf. תמצא, v.¹³) was substituted for תבוא; on the other hand, מאין is not conclusive against תמצא, for cf. נמצא with מן in Hos. 14⁹. ^{Ken. 157} reads here תצא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v.¹—But whence does Wisdom come forth, i.e. from what source (מוצא) is it drawn? cf. מקום in ^b with מקום in 1b.]

14. **אמר** [תהום] is usually fem., but msc. here, Jon. 2⁶, Hab. 3¹⁰, Ps. 42⁸: **אמרה** (Du. ("perhaps"), Be.^K) is thus not in itself necessary, though it makes a variation from ^b **אמר**.

15. [סגור] = נָהָה סָגוּר (1 K. 6^{20, 21} 7^{49, 50} (= 1 Ch. 4^{20, 22}), 10²¹ = 2 Ch. 9²⁰ †), even if (Hfm. Du. Be.^K St.; Bu. "perhaps")

אָפּיר is not to be read as an abbreviation for אָהָב סָנּוּר, like אָפּיר (22²⁴) for כַּתֵּם אָפּיר. The derivation of סָנּוּר is uncertain: perhaps, *shut up*, and so prized, rare: cf. Ass. *hurāṣu* (= חָרֵץ) *sakru* (Del. *HWB* 499b “verriegelt, verschlossen”).

16. בְּנֵי צִיָּה הַיָּקָרִים הַמְּסֻלָּאִים † (with א) La. 4² †; cf. [תְּסֻלָּה] 19 †; cf. ^אבָּפִז.

17. יַעֲרַכְנָה עֵרֶךְ intrans.; will not *rank, compare* with it, or *equal* it; so 19: cf. Ps. 89⁷ לִיהוֹה עֵרֶךְ בִּשְׁחָק; and, actively, Is. 40¹⁸ מַה־דְּמוּת חֶעֱרַכְוּלוּ (= παραβαλεῖτε αὐτῷ).

[† זְכוּכִית] so Kit.: זְכוּכִית, Ba. Gi., and זְכוּכִית also in NH. (Levy, i. 536a), and זְכוּכִית here; and זְכוּכִית in זְכוּכִית, Dt. 33¹⁹ זְכוּכִית Jer. זְכוּכִית, and in Aram. generally (including Syr.). Aram. זְכוּכִית is to be *clear, transparent* (*ChWB* i. 213b). Arab. *zajāj* is a loan-word from the Aram. (Fränkel, *Aram. Fremdwörter im Arab.* 64).

[† וּתְמוֹרֶתָהּ וְג'] The לָא governs both clauses: G-K. 152a.

[כָּלִי] 11 MSS, and, perhaps, ΘΣΤ^{1.2.3} Υ, כָּלִי; but the collective כָּלִי (jewels in a mass) is more forcible than כָּלִי (a number of individual jewels).

18. [† גְּבִישׁ] *crystal*; cf. אֶלְנִישׁ, *hail* (Ezk. 13^{11.13} 38²² †). *Kρύσταλλος* means similarly both *ice* and *crystal*.

[לֹא יִזְכָּר] the constr. as 22⁹ (G-K. 121b): רִאשׁוֹת וְגִבֹּרֹת are implicit accusatives.

[מִשָּׁךְ] מִשָּׁךְ is to *draw* along, away, etc., *out of* a pit, Gn. 37²⁸, a fish out of water, Jb. 40²⁵: hence מִשָּׁךְ, the *drawing up*—said perhaps (Boch. *Hieroz.* ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for *securing after effort* or *acquisition*: מִן is short for מִמִּשָּׁךְ, “Ps. 4⁸, Is. 10¹⁰, Pr. 16^{16a}” (Hi.); G-K. 133e. EVV. *price*, comes from Kimchi: יָקָר וּמִשָּׁךְ הַחֲכָמָה יָקָר: הַחֲכָמָה כִּי הַדָּבָר הַיָּקָר יִמְשָׁךְ שְׁמוֹ לְמַרְחֹק וְכֵן מִשָּׁךְ הוֹרֵעַ (Ps. 126⁶) כִּי (Ps. 126⁶) הַיָּקָר יִמְשָׁךְ וְאֵף כִּי בָאָרֶץ נֹגֵה, *i.e.* the fame of a precious thing is *drawn along*, or *extends*, far, and so מִשָּׁךְ means *preciousness*; and מִשָּׁךְ having this sense here, it has it also in Ps. 126⁶ מִשָּׁךְ הוֹרֵעַ, meaning “*precious seed*” (AV. PBV.), because seed is precious to the sower, even in a dry land.

21. [וְנִעְלָמָה] om. ! ΘΣΥ; this is preferable, even if (Di. Bu.) ²¹ originally followed ¹⁴; note ¹⁴ and ²² both open without !.]

23. [הבין] 5 MSS Ξ ($\sigmaυνέσκησεν$) הָבִין ; but see ^b.

24. תַּחַת כָּל Ξ $\tau\eta\nu \upsilon\pi' \sigma\upsilon\rho\rho\alpha\nu\delta\epsilon\nu \pi\acute{\alpha}\sigma\alpha\nu$, Υ et omnia quæ sub; whence Be.^K כָּל תַּחַת ; but the change is unnecessary. Bu. rejects ²⁴ as a gloss; Du. places it after ¹¹ ("he" being then man). It is said, viz., that, in giving the reason for ²³, it implies that Wisdom has a home upon earth known to God (*because* God sees everything under heaven, *therefore* He knows the way to her), whereas that she can be found at all upon earth is denied in ^{13f. 21f.}: vv.²⁵⁻²⁷ further state clearly that God knew Wisdom at the time He was engaged in the work of *creation*, how then can His knowledge of her abode be said (²⁴ כִּי) to depend on His knowing everything in the existing *created* world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V.²⁴ is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of ^{13f. 21f. 23. 25-27}; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. לַעֲשׂוֹת rd. either (Bu.) בַּעֲשׂוֹתוֹ or (בְּיָדָם ; Υ qui vidit; Ξ , apparently connecting with ^{24a}, and having this after ^{24b} $\epsilon\iota\delta\omega\varsigma \delta\epsilon \tau\acute{\alpha} \epsilon\nu \tau\eta\eta \gamma\gamma\eta \pi\acute{\alpha}\nu\tau\alpha \epsilon\pi\omicron\iota\eta\sigma\epsilon\nu$) הָעֹשֶׂה (so Du., connecting with ²³): in either case the pf. in וּמִיִּם תִּבְנֶן is normal (G-K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making ²⁵ || to ²⁶ and giving a double protasis for ²⁷, with its emphatic אֵן , alters אֵל least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain לַעֲשׂוֹת , connecting with ²⁴, or (Hi. who regards ²⁴ as a parenthesis) with ²³; לַעֲשׂוֹת being rendered either (Ew. Hi. Di.) *to make* (in ^b the constr. being then changed, as ^{51b}: see n.), or (De.) *in making*. But ²⁵ (alone) halts after either ²³ or ²⁴, whereas, as || to ²⁶, it is forcible.

תִּבְנֶן to *regulate, give* תִּבְנֶן (Ex. ⁵¹⁸) *the right measure to*, as Ps. ⁷⁵⁴, and especially Is. ⁴⁰¹² $\text{בִּשְׁעָלוּ מִיִּם}$ (cf. מִדָּרָה here) מִי מִדָּרָה מִיִּתְבֵּן את־רוֹה יְהוָה ¹³ $\text{וּשְׂמִיִּם בְּיֹדָתְךָ תִּבְנֶן}$.

26. חֲזוֹזִי 38^{25b} (= ^{26b} here), Zec. ¹⁰¹ עֲשֵׂה חֲזוֹזִים † : *forked*

flashes; Ar. *ḥazza*, to cut or notch. On NH. and Aram. חוֹז, shining clouds (Ca. 2⁶ רָכַב עַל חוֹזָא קָלִילָא), see *NHWB* and *ChWB*, s.v.

27. וַיִּסְפָּרָה] and recounted it,—expressed Wisdom's qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.¹ De.² (after Schult. *eius numeros, rationes, summas summarum recensuit*): And counted it (סָפַר as 38³⁷; or (Be. alt. וַיִּסְפָּרָה), seems hardly (Di.²) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of סוֹפֵר, with the meaning studied: to חָקַר he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

[הַכִּינָה] 5 MSS הַבִּינָה § סַלְסַל = הַנִּיחָה.]

28. [לְאָדָם] MS ^{Ken. 378} om. Commonly rendered *to men*: Ehrlich, *concerning, with reference to, man*; but Gn. 20¹³, Dt. 33⁹, Jg. 9⁵⁴, Ps. 3³ 71¹⁰ are not quite similar, and in any case would lead us to expect חַכְמָתוֹ and בִּינָתוֹ in what follows.]

[הֵן] MS ^{Ken. 76} § om.]

[אֲדָנִי] only here in Job; and elsewhere, in the mouth of God, only Ezk. 13⁹ 23⁴⁹ 24²⁴ 28²⁴ (Di.; each time יְהוָה אֲדָנִי: Cornill's excision of אֲדָנִי is arbitrary). Some 100 MSS read יְהוָה, and יְהוָה אֲדָנִי is what would be naturally expected: but the author eschews יְהוָה as far as possible (cf. on 12⁹); so he may easily have said יְהוָה אֲדָנִי for it [, though in 6¹⁴ the phrase is יְהוָה אֲדָנִי].

CHAPTER XXIX.

2. [כִּירְחִי] = as *in*, etc., as regularly (Is. 51⁹ etc.; G-K. 118s, u).

[כִּימִי רֹג] a good example of a c. st. before a rel. cl. (G-K. 130d): cf. Ps. 65⁵ וַחֲקָרָב אֲשֶׁרִי תִבְחַר, Pr. 8³² יִשְׁמְרוּ דְרָכַי אֲשֶׁרִי יִדְרְכִי.

3. [בְּהֶלֶל] if correct, from an inf. הֵל (like נִשָּׂה, Jer. 5²⁶; שָׁכַב, G-K. 67p), with sf. (like פִּשְׁכָּבָה), anticipating the gen. (like בְּנֵאֻז הָאִישׁ, Ezk. 10³; G-K. 131n; Dr. on 1 S. 21¹⁴). But the construction is very inelegant: rd. the Hif. (בְּאַהֲרֹחִיתָהּ) (Ol. Bu.), or (Du.) בְּהֶלֶל, with elision of ה, as in לְשִׁמִּיר, Is. 23¹¹ (G-K. 53q).

[לְאֹרֹר] the ל of norm.; *Lex.* 516a.

[הַשֵּׁךְ] acc. after הֵלֶךְ, as Is. 50¹⁰, Mic. 2¹¹, Pr. 6¹²; sq. אַח, Dt. 1¹⁹ 2⁷.

4. [חֲרָפִי, חֶרֶף, *autumn*, properly, it seems, the time of *plucking* (fruits), from *חָרַף = Arab. *kharafa*, *carpere* (Fleischer in *ChWB* i. 426a): here fig. not of youth, but of the age of *ripe manhood* (Schult. *aetas virilis suis fructibus foeta et exuberans*), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to פִּיץ and including winter (Gn. 8²², Ps. 74¹⁷, Pr. 20⁴, Zec. 14⁸; cf. the denom. vb. Is. 18⁶), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., פִּרְחִי, *my blossoming, flourishing* (cf. fig. of men, Ps. 92¹³, Pr. 11²⁸ al.); but it is not certain that this is the case.

[Ehrlich חֲרָפִי, assuming a Heb. חָרַף, *extremity* (of a mountain, its) *summit*; the phrase would then mean: the days when I reached the summit of my fortunes.]

[בְּסוֹד] for בְּהוֹיֹת סוֹד. סוֹד, properly (cf. ὁμιλία, *friendly or confidential discourse* (Ps. 55¹⁵), and then *friendship* (Ps. 25¹⁴ RVm., Pr. 3³² RVm.). But ἔ (ὅτε . . . ἐπισκοπήν

ἐποιεῖτο; cp. La. 3⁴⁴ (E, Be.), Σ (ὅποτε περιέφρασσεν), S (סִכַּךְ וְסִכַּךְ), point to סִכַּךְ (from סִכַּךְ); cf. סִכַּךְ עַל, to cover, 1 K. 8⁷ al.; סִכַּכְתָּה לְרֹאשִׁי, Ps. 140⁸: so Houb. Grä. (Pss. i. 129), Sgf. Buhl, Perl. 89, Bu. Du., probably rightly.

6. בִּרְחֹץ ר' intrans. = to bathe oneself (Ex. 2⁵ al.).

הָלִיכִי הָלִיךְ only here.

בַּחֲמָה חָמָה for חָמָה: cf. on חָמָה, 22²⁹.

יצור יצוק עמדי Du. Be.^K omit צור (as variant of יצוק), and read (Be.^K with "perhaps") יצוק עמדי (יצוק as || to הָלִיכִי), and my standing poured out: יצוק may be right (see on 28²); but עמדי is highly improbable; a place, not an action such as standing, would pour forth oil. No change is needed [except for the reason that ^b, containing four stresses at least, is overlong: עמדי might be an accidental repetition from v.⁵]: on צור (already in E), v.s.

7. בצאתי שער יצא, sq. acc. is to go out of (Ex. 9^{20.38}, Nu. 35²⁶); cf. בְּלִיצְאֵי שַׁעַר עִירֵי, Gn. 34²⁴: the שַׁעַר, though mostly used of the gate of a city, must then be here the gate of Job's house or estate (cf., of a private person's house, Pr. 14¹⁹ שַׁעַר צֶדִיק; or farm, Jg. 18^{16.17}); Jb. 31³⁴ פֶּתַח (Bu.), does not prove the contrary, for a שַׁעַר is a פֶּתַח, and פֶּתַח הַשַּׁעַר often occurs: there is thus no occasion to alter the text.—E [for שַׁעַר] ὄρθριος = שַׁחַר.

עָלִי [6⁵ n.].

קָרַת as Pr. 8³ 9^{3.14} 11¹¹ † (cf. Ph. קִרְתֹּחֲרֶשֶׁת, "Newtown," the name of a place in Cyprus (Cooke, NSI 52, 53), and = Carthage, CIS i. 269⁵ (= NSI 49⁵), al.): elsewhere קָרִיָּה.

אֲנִי the impf., attached ἀσυνδέτως (Dr. 163, Obs.; cf., after a finite vb., 1 S. 13¹⁷ 18⁵, Jer. 15⁶) to בְּצֵאתִי, and virtually under the government of ב, "carries on the sentence in the form of a frequentative" (Bu.). וְהִכְנִינֹתִי, would be the normal constr. (Dr. 118; G-K. 114r).

8. יְשִׁישִׁים 15¹⁰ n.

קָמוּ עִמָּדִי the asyndeton is idiomatic and effective: cf. Jer. 5²⁸ 9⁹ הָלַכְנוּ נִדְרוּ הָלַכְנוּ (50³), 15⁷ שִׁכַּלְתִּי אֶבְרָתִי, 46²¹, Is. 18⁵ end, 46⁸ 51¹⁷ end.

9. [עצרו ב'] see on 4².

10. $\mathfrak{C}$ om.: $\mathfrak{C}$ 10^a being obviously a doublet of 11^a, and $\mathfrak{C}$ 10^b being really Θ .

נחבאו pl. by attraction to ננדים; cf. 15^{20b} 21^{21b} 38^{21b}, Is. 60⁵, Hi. (G-K. 146a),—though Ol. proposed to delete the נ. But *hidden* is a strange fig. to apply to קל, and נחבאו may well be due to a scribe's eye looking by error at ^{8a} (Me. Di. al.): rd. probably either נאלם, *was dumb* (Sgf. Bu.), or נבלא, *was restrained* (Du.).

11. [כי] not *When* (AV.), but *For*: lit. for the ear heard, and called me happy = For *when* the ear heard, *it* called me happy (RV.): so ^b and the eye saw, and gave witness to me = and *when* the eye saw, *it*, etc.; and often similarly.

ותעידני and *attested me*, as 1 K. 21^{10.13}.

12. [משוע] $\mathfrak{C}$ ἐκ χειρὸς δυναστοῦ (so Ps. 72¹² for משוע): probably = משוע misunderstood (in 9²² $\mathfrak{C}$ δυν. = רשע). MSS 715. 847, De Rossi (*Supplem.* 121) משוע, a clamore (Is. 22⁵), and MSS 368. 554 משוע (without dagesh).

13. [ויתום ולא עזר לו] Ps. 72¹² ועני ואזן עזר לו. 11 MSS (De Rossi, *ibid.* 121 f.), $\mathfrak{C}$ $\mathfrak{S}$ $\mathfrak{U}$ לא.

14. [ויילבשני] Ges. *Thees.* quotes Ephr. ii. 504 מָאֵן לְחַבֵּר , a demon has *put thee on*, or *clothed himself in thee*, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. *malbūs, mad.*

15. [משפט] $\mathfrak{C}$ (κρίμα), $\mathfrak{U}$ Du. Be.^K Vo. משפט. But $\mathfrak{M}$ is more forcible.

16. [לעור] G-K. 35g. So $\mathfrak{K}$ i. *Michlol.* 53b (Baer, 49).

17. [ריב לאידעתי] = of (him whom) I knew not: cf. 18²¹ אל מקום לא ידע אל (G-K. 130d).

18. [אחקרהו] Ps. 90^{17c}, Is. 9¹, Gn. 28¹³ etc.: Dr. 197.

19. [מתלעות] Jl. 1⁶, Pr. 30¹⁴ †; מלתעות, Ps. 58⁷ †.

20. [עם קני אגוע וכחול ארבה ימים] [$\mathfrak{C}$], *with*, as in Ex. 22²⁴, Lv. 25^{35f. 39. 47}: *Lex. s.v. עם*, g. 2. In ^b the familiar figure of the sand to express multitude is recognized by $\mathfrak{S}$ and probably by $\mathfrak{T}$, but not by $\mathfrak{C}$, $\mathfrak{U}$]. $\mathfrak{C}$ ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πόλυν χρόνον βιώσω; $\mathfrak{S}$ ἔλεγον

δὲ μετὰ τῆς νοσσιᾶς μου γηράσειν; ¶ In nidulo meo moriar, et sicut palma multiplicabo dies; § (with a double rend. of ^a)

לחמן מלכמן אהםם. סלסר סלסר¹ אהלם. סלסר סלסר

לחמן מלכמן אהםם (in my nest I shall depart) עם חוקפי בשרכפי איתנניד ¶

¶ is obviously a paraphrase. Me. Bi. rd. קנה after § with the reed, i.e. with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, *long-lived*, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50¹² ὡς στελέχη φοινίκων = Heb. ¹⁴ בערבי נחל², *like poplars of the wady* (Jb. 40²²); and this translation seems to show that a נחל = Arab. *nakhl*, *palm-tree* (whether or not it is rightly so rendered there) was known in Heb.: Perles (*JQR* xi., 1899, 688), *Lex.* 636b ("perhaps"), *EBi.* 3553, adopt this sense for Nu. 24⁶ (for a reason against it, see Gray, *Numb.* 363); and *EBi. ib.*, Buhl, *HWB*, s.v. ("perhaps"), and Be.^K would read נחל here for כחול. [A third interpretation of חול is *Phoenix* (in this meaning to be pointed חול, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (*Sanhedrin*, 108b), and has been frequently adopted by modern commentators (Hitz. Ew. Del. Bu. Du. Peake). It can scarcely be rejected on the ground (Di., Ch. in *EBi.* 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (*Fragm.* 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

¹ Lee has סלסר; but Cod. Ambros., the Urmia ed. (1852), and Ephr. Syr. ii. 12 F, Barhebr. *Scholia in Job*, ed. Bernstein, 1858 (both cited by Merx, *Archiv*, ii. 105), have סלסר, which is evidently right.

² Reading prob. בערבי. In ἡ στελέχος may denote either *stem* (= נוֹעַ Jb. 14⁸) or *bough* (= ענב, Ezk. 19¹¹; = פאך, Ezk. 31^{12, 13}).

ably 2nd cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. *Præp. Ev.* ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that *στελέχος φοίνικος* was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that חמרים is in Ex. 15²⁷, Nu. 33⁹ rendered *στελέχη φοινίκων*: there is, therefore, no ground for the conjecture (Hitz. Del. al.) that *στ. φοίνικος* has arisen from an original *φοίνιξ* by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108b) as אורשנא (אורשינה) or (Ber. R. § 18) חול (חלא). In Ber. R.¹ it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, חוץ מעוף אחד ושמו חול, except a bird whose name (as it was inferred from the present passage) was חול: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the אורשנא in Sanh. 108b is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said יהא רעוא רלא תמות. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that חול was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the phoenix, חול, or some word corrupted into חול, was a name of it. Del., however, claims that חול, as the name of the phoenix, is independently supported by the fact that *ΑΛΛΩΗ, ΑΛΛΟΗ* are given in a Coptic-Arabic glossary as an equivalent of سمندل, a

וגם [הו גם לאישה] רבוי חאכילה את הבהמה ואת החיה ואת העופותי הכל שמעו לה חוץ ¹ מעוף אחד ושמו חול הה"ד וכחול ארבה ימים רבי רבי ינאי אמרו אלף שנה הוא חי ובסוף אלף שנה איש יצאה מקינו ושורפתו ומשייר בו כביצה וחזור ומגדל אברים וחי. ר יודן בר"ש אומר אלף שנה חי ולסוף אלף שנה נופו כלה ובנפיו מתפרסין. ומשייר בו כביצה וחזור וגו'.

name applicable to both the phoenix and the salamander. He inclines to see in חל a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if עם קני אנות is the original text in ^a, an allusion to the phoenix well accounts for death being referred to in the first line, length of days in the second: the phoenix, according to some forms of the fable, did actually multiply its days *after* it had died in its nest; but (2) an allusion to the resurrection and future life of the phoenix, and the attribution to Job of the wish that he might in this respect be like the phoenix, is inconsistent with the point of view throughout attributed to him: cf. esp. 14¹⁻¹². Che. (*EBi.* 3765), discarding the view that the phoenix is referred to, not unnaturally suspects the text of ^a though his emendation בִּקְנִי for עם קני is rather weak; ct. the more forcible phrasing of 5²⁶, Gn. 15¹⁵. N. Herz (*ZATW* xx. 162) suggests מִקְנִי for קני and בחל for כחל. Preferable to either of these suggestions would be אִקְנִי for אנות (Sgf.). See further on the phoenix, Bochart, *Hierozoicon*, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days ^{18b}: the part. in ^{19a} and the adj. in ^{20a} passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in ^{19a}. ^{20a} does not favour Sgf.'s proposal to place ^{19f.} after ⁶.]

20. [כבורי Hfm. Be.^K Vo. בְּרוֹנִי (Jer. 6²³): but an exact parallel to קשתי is not necessary; Job speaks, not as a warrior, but as a *moral* hero.

תחלי] *showed newness or freshness* (see on 14⁷), was fresh and pliable—opposed to being old, hard, and useless.

21. [לי שמעו] More direct and forcible than שמעו לי; cf. similar cases in Ps. 27⁸ 28⁷ 33^{21a} 63⁹ בי המכה ימין 91¹⁴ 104²⁰ 142⁸, Pr. 8¹⁵. 16, 2 S. 23³, Is. 45²³: in prose, Dt. 1⁸⁷ 7⁶ 18¹⁵ 21¹⁷ *end*,

Jg. 10⁴. [The emphatic לִי takes a full stress; cf. Ps. 63⁹, Pr 8^{15, 16}.]

וַיַּחֲלֹ with d. f. euphon. (G-K. 201); cf. Jg. 5⁷, Baer (see his n., p. 94) חֲרָלִי. In $\mathfrak{H}$, וַי will be the simple וַי (Dr. § 131 f.); but (Bu.), in view of the frequentatives in ^{20b, 21b, 22}, it is better to read וַיִּשְׁמְעוּ, in which case it will be וַי cons., and וַיַּחֲלֹ will have, of course, a frequentative force (as Gn. 2^{6, 10} etc.). Du. Be.^K, less suitably, change in ^{21, 23b} to וַי with וַיִּשְׁנֶה, ^{22a}. וַיַּחֲלֹ, as Mic. 5^{6b}.

וַיִּדְמֹ from דָּמָם: G-K. 67g.

לְמֹ see on 27¹⁴. Be.^K, needlessly [and on rhythmical grounds improbably], with 35 MSS (how "Vrs." can be quoted in support of this reading, is not apparent) לְמֹעֲצָתִי.

22. דְּבָרִי after *my word* or *speech*: but perhaps דְּבָרִי (as 21⁸) should be read (Me. Di. Bi. Bu. Du.).

23. וַיַּחֲלֹ as וַיַּחֲלֹ has occurred in ^{21a}, Bu., for variety, וַיַּחֲבֹ. Du., conversely, וַיַּחֲבֹ in ²¹ (and וַיַּחֲלֹ, Hif. for וַיַּחֲלֹ here: on Du.'s וַי, see on ²¹).

כַּמֶּטֶר] not כַּלְמֶטֶר: G-K. 118s.

וּפִיהֶם פֶּעַר Kto., improbably, כָּפִי הַמְּגִרָפוֹת (Jl. 1¹⁷). & is paraphrastic: so its support is very doubtful.

לְמַלְקוֹשׁ] Du. כַּמְלָקוֹשׁ (cf. EVV. "*as for the latter rain*"): but the fig. sense is clear from the context.

24. לֹא יֵאֱמִינוּ] so Gi.: some 90 MSS, Baer (v. p. 50) וְלֹא. "I used to smile on them (שָׂחַק אֲלֵם, like *arrideo*, to *laugh*, or *smile*, at with approbation), when they believed not: viz. (Hi.), what I said or advised (לֹא יֵאֱמִינוּ being a circ. cl., Dr. 162; though the other reading . . . וְלֹא may also express not a consequence, but a condition already existing, as 24²² 42³, Is. 45^{4, 5}, Ps. 44¹⁸, Dr. 159 near the end). הֵאֱמִין abs. is to *believe* (Is. 7⁹ 28¹⁶ al.), not (cf. RVm.) to *be confident* (= בָּטָח). Bu. Du. consider that . . . וְלֹא can only have the here impossible sense *and so they* . . . , and accordingly excise לֹא (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary."

אִור פָּנָי] is commonly taken as = *my bright countenance*: but Bi.¹ Bu. Be. Du. object that though הֵפִיל פָּנָי might be

said (Jer. 3¹²; cf. Gn. 4^{5,6}, 1 S. 1¹⁸ LXX), הפיל אור פנים could hardly be said [yet, cf. נסה אור פניך, Ps. 4⁷]: hence they suppose, very ingeniously, that לא יפילק is a corruption of ²⁵⁰אכלים ינחם; the correct text was written on the margin, and afterwards wrongly introduced after ^{25b}, with the addition of ואור פני ^{24b}נאשר to make it intelligible: they thus read for פני ינחם, “and the light of my countenance *comforted the mourners*.” But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the “mourners,” even allowing that they are unsuitable in ²⁵⁰, are still more so here; in ²⁵⁰ they at least appear only in a comparison; but what place have they in a context which speaks of Job’s giving his advice to an assembly of village elders?

25. אבהר דרכם] either (EVV. De. Du.) “I used to choose out *their way*” (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) “I used to choose *the way to* (28²³) *them*”; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that “choosing” implies the selection between alternative courses.

ראש] acc., defining the condition, = *as chief*: G-K. 118n.

גדוד] 19¹² 25⁸.

CHAPTER XXX.

I. "The v. admits of division into four lines (the first ending at עלי), but it halts rhythmically, and ממני לימים reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. ממני לימים (as a gloss from 32⁶, cf. 4^b, perhaps originally written on the margin to give צעירים its supposed right sense, Bu.): צעירים is taken to mean *inferiors* (as Jer. 14³), or צִעְרִים, *shepherd-boys* (Zec. 13⁷; cf. Jer. 49²⁰ = 50⁴⁵), is read (Bi.² Bu. Be.); Bu., on the ground that the idea of Job having despised the *fathers* of the mockers is somewhat exaggerated, and that אבותם is "perhaps" also to be omitted as a dittograph of מאסתי, makes further omission, and so reduces the v. to two lines only: ועתה שחקו עלי צִעְרִים מְאֻסָּתִים לְשִׁית עִם כֻּלִּי צֹאֵן. But these operations [which after all produce a rhythmical effect (a poor 4 : 4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by $\mathfrak{C}$ (in Swete: $\nu\upsilon\iota \delta\epsilon \kappa\alpha\tau\epsilon\gamma\acute{\epsilon}\lambda\alpha\sigma\acute{\alpha}\nu \mu\omicron\upsilon, \acute{\epsilon}\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\iota$ [Θ οἱ νεώτεροι μου ἡμέραις] $\nu\upsilon\iota \nu\omicron\upsilon\theta\epsilon\tau\omicron\upsilon\sigma\acute{\iota}\nu \mu\epsilon \acute{\epsilon}\nu \mu\acute{\epsilon}\rho\epsilon\iota, \acute{\omega}\nu \acute{\epsilon}\xi\omicron\upsilon\delta\epsilon\acute{\nu}\omicron\upsilon\sigma\upsilon\tau \omicron\upsilon\varsigma \pi\alpha\tau\acute{\epsilon}\rho\alpha\varsigma \alpha\upsilon\tau\acute{\omega}\nu, \omicron\delta\varsigma \omicron\upsilon\chi \acute{\eta}\gamma\eta\sigma\acute{\alpha}\mu\eta\nu \acute{\alpha}\xi\acute{\iota}\omicron\upsilon\varsigma \kappa\upsilon\nu\acute{\omega}\nu \tau\acute{\omega}\nu \acute{\epsilon}\mu\acute{\omega}\nu \nu\omicron\mu\acute{\alpha}\delta\omega\nu$, where $\nu\upsilon\iota \nu\omicron\upsilon\theta.$ $\mu\epsilon$ seems to be another rendering of ועתה שחקו עלי). $\acute{\epsilon}\nu \mu\acute{\epsilon}\rho\epsilon\iota$ must somehow correspond to ממני לימים; $\acute{\omega}\nu . . . \alpha\upsilon\tau\acute{\omega}\nu$ (= אשר מאסתי אבותם) is supplied from Θ , and $\omicron\delta\varsigma \kappa\alpha\tau\lambda.$ is the original free rendering of אשר מאסתי, with omission of אבותם: $\mathfrak{C}$ thus seems to have differed from $\mathfrak{H}$ only by not reading *either* ממני *or* לימים, and אבותם. But is $\mathfrak{C}$'s omission of אבותם of any greater significance than its omission (*e.g.*) of בערוך נחלים or of עפר in ⁶? [Richter's reconstruction of ^{1. 2a} may be cited as a curiosity: ועתה שחקו עלי כאשר פני לא יפילן צעירים ממרום יוכיחני אשר מאסתי אבותם לְשִׁית עִם כֻּלִּי צֹאֵן נָם כַּח יִרְיָהֶם לְמָה לִי. $\mathfrak{H}$ is poor, and it is improbable that in its present form it is original unless, or perhaps we

should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

[לשית] after מאסתי, מְשִׁית might have been expected [cf. 1 S. 15^{23, 26} Hos. 4⁶]; but we have both ל and מן after חָרַל, בָּלָה.

2. [למה] *whereto? ad quid?* cf. Gn. 25³² ולמה זה לי בכרה, ולמה לי חיים. Du. בָּמָה לו (Ps. 63² † בשרי לך בשרי), *siecht hin*; but the change is unnecessary.

[עלימו] [For the use of על “denoting with some emphasis the subj. of an experience” (*Lex. s.v. על*, 1 d), cf. Dan. 2¹ 10⁸].

[כלה] 5²⁶ †, where see *n.* Ol. בָּלָה, “all of it,” viz. of כח, *strength*; Bu. בָּלִילָה (Dt. 34⁷ נָס לָהֶם); Che., בָּלִחִיל (cf. ס כלס חפס). Gr om.: Θ (*συντέλεια*), Α (*παντελής*) either read בָּלָה, or confused כלָה with it. Σ πάν τὸ πρὸς ζωήν (whence Jer. *omnis vita*); כלָה being perhaps taken as an abbreviation of כל-לחיים.

3. [כפן] 5²² †. Aram.: see *n.* on 5²².

[גלמוד] *stone-hard* (see on 3⁷, cf. 15³⁴); hence here, *stiff, shrivelled, gaunt*. Hi. Du. Oo. Honth. Bu. Be.^K (“fort.”) גָּלְמוּ “sind sie zusammengeschrumpft, eingeschrumpft”; but would *be rolled or folded up* (2 K. 2⁸, cf. Ps. 139¹⁶ גָּלְמִי) express naturally the effects of hunger on the body? And is it clear that Arab. *ṭawāʾ*, *convolvere, complicare*, and *ṭawiya*, *to be hungry* (Hi.), are connected?

[הערוקם] On the ה, see Baer (p. 50), who cites העָרוּם, 2 S. 5^{6, 8}, העָזְבִים, Pr. 2¹³, and his notes on Is. 42¹⁸ 65¹¹; G-K. 35g. ערק, to *gnaw*, as v.¹⁷ †, Arab., and Syr. (in Lexx. and, in Pa., Zec. 11¹⁷: PS. 299^{7f}). AV. RVm. *flee* (so Gr οἱ φεύγοντες, T Saad. Kī.). ערק, to *flee*, is a good Aram. √ (T and S often): but *gnaw* yields a much more expressive figure. The art. (= οἵτινες, *men*, viz. *who* . . .), as 28⁴, Ps. 19¹¹ 49⁷.

[אמש] is *yesterday* (= Arab. *'ams*), *yesternight* (Gn. 19³⁴ 31^{29, 42}): hence, with a following gen. it can only, as Fleischer (*ap. Del.*) says, mean, *on the eve of* . . . The sense thus obtained is legitimate, but poor. T חשוכא איך רומשא, *darkness like evening*) Rashi, Kī. Ges. De. Hi. al. *evening* (so RV. *gloom*); but this sense is out of the question; אמש does not mean *evening* absolutely, but only the day (or evening) of

yesterday (Fl. says similarly of *ams*, that it “never denotes evening or night absolutely; *امس* in *Vit. Tim.* ii. 428, cited by Ges., is wrongly read and rendered by him *vespertinus*”). The word must be corrupt. Ol. Sgf. *אָרץ*, *the land of* . . . ; but this yields a weak sense: Hfm. *אִם*, the dry ground being described poetically as the “*mother* of wasteness and desolation”; Klo. better (so Bu.), *אִמָּם*, “their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation.” This agrees well with *העֲרִיקִים צִיה*, just before. [Du., connecting ^{3c} with ⁵, *יִמְשֹׁו* or *יִמְשִׁשׁוּ*.]

[*שואה ומשואה*] so 38²⁷, Zf. 1¹⁵: the alliterative combination of two derivatives from the same $\sqrt{\text{ }}$ expressing the idea of *completeness* (cf. Is. 29², Nah. 2¹¹, Ezk. 6¹⁴ 33²⁹; Ew. 313^c). We might render “devastation and desolation”; but the alliteration cannot be reproduced effectively in English.

4. [עֲלֵי שִׁיחַ] *by* (*Lex.* 6 a (p. 755b): Nu. 24⁶). Does saltwort, however, grow particularly by, or under, bushes? [Di. together with (*Lex.* 4 c, p. 755b) *Artemisia*, assuming that שִׁיחַ denotes here a particular species of desert shrub; but שִׁיחַ is apparently used of desert shrubs in general in v.⁷, Gn. 21¹⁵, and still more generally in Gn. 2⁵ †. Against too specific a limitation of the term, see most recently *ZATW*, 1915, p. 125 f.] Saad. *الشجر ورق* [*Et arborum cortices*] = עֲלֵי שִׁיחַ, “and leaves of bushes,” which is possible (so Bu.), and is accepted by Be.^T Honth.

[לֶחֶם] *their bread (food)*: so EVV. Di. De. Du.; Ges. for *warming* at (לֶחֶם, as Is. 47¹⁴, a rare form of the inf. of ע'ע' vb., G-K. 67cc; or rd. (Bu.) לֶחֶם, or (Bu. alt.; RVm.) Pi. לֶחֶם, as 39¹⁴ for *warming* them). [Che. (*EBi.* 2647) for ^b proposes וחלמות, העֲרִיקִים רחם, from v.³: with 'ח cp. 6⁶.]

5. [בְּ] a strong Aramaism (ܒܝܬ, *midst*; Syr. ܒܝܬ, *midst*, interior; often *community*, of a church, people, etc.; Ph. = *corporation*, in an inscription from the Piræus (Cooke, *NSI* 33²); Ar. *jaww*^{un}, the *middle* or *interior*, e.g. of heaven, Qor. 16⁸¹): render, *from the midst* (viz. of men, understood), or (as in Syr.) *from the community*: Me. Be. al. מִכְנֵי, but this is

weak and colourless; Bu. suggests (without adopting it) מן גוי, with a *paronomasia*; Ley מן גוי אנשים; Grimme מן גוי אל גוי. No change seems necessary.

6. [בערוץ נהלים] 14 MSS and several older edd. בערוץ. Either *in the most dreaded of* (41²²; G-K. 133h) *wādys*, viz. on account of their gloom, and wildness, and solitude (so De. Di. Bu. Du. Pe. RVm.); or, from Ar. ⁵عَرْض, a *gully* or *defile* (Lane, 2008a), *in a gully of the wādys* (so Wetzst., Hi. RV.). [The parallelism of עפר חרי favours the latter rendering.]

[לשכן] = *must they dwell*: the so-called “periphrastic” future (Dr. 204; G-K. 114k; Ps. 32⁹, Hos. 9¹³ al.): so Di. De. Hi. etc. Bu. *to dwell*, carrying on ^{5a}: the position of לשכן somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.’s view.

[חרי עפר] [the force of ח in ^a extends to this phrase also: cf. 15³ n. For חר of hiding places, see 1 S. 14¹¹ (also 13⁶ reading חורים for חוחים), of lions’ *dens*, Na. 2¹³: hence probably חרי, *Horite* = troglodyte]. עפר, *dust*, of the surface of the earth generally; cp. 5⁶ 14⁸ 41²⁵, Is. 2^{10. 19}).

[כפים] Jer. 4²⁹ †. An Aram. word; cf. *Kḥḥas*. [כפים may be, and is generally taken to be, a second gen. (cf. G-K. 128a) dependent on חרי—(holes . . .) of the rocks. But Jer. 4²⁹ (באו בעבים וכפים עלו) rather suggests that כפים may be a third term dependent on ח—(they must dwell . . .) in rocks: cp. ח. with the synonymous term סלע in 1 S. 13⁶ בסלעים . . . ויחבאו.]

7. [שיחיהם] [see on עלי שיח, v. 4].

[ינהקו] see on 6⁵ †.

[יספחו על בית יעקב] Is. 14¹ ספח is to *join*, *attach* (Is. 14¹ בית יעקב; 1 S. 2^{36b} 26¹⁹): the sense needed is, however, not *are attached*, but *attach themselves to one another*—or, as we should say, *are huddled together*,—and this is better expressed by the Nif. (G-K. 51d) יִסְפְּחוּ (Hfm. Bu. Be. Du.; Di. alt.). RVm. *stretch themselves* [lit. *pour themselves out*], from (De.) √ ספח [*to pour out* (14¹⁹ n.)].

8. [בני נבל וג'] not the subject of נבאו, but an (implicit) accus., defining the state [1²¹ n. 4⁷ n.] (Dr. 161. 2 with n. 2: cf.

e.g. Ex. 13¹⁸ (וחמשים עלו), "as (or being) children of . . . , they are scourged," etc.

נבל not "feeble-witted" (Pea.), but [godless]. נבל expresses deficiency, not of *intellect*, but of *moral* and *religious* sense: [see, further, Dr. Samuel², 260; *Parallel Psalter*, 457].

בני בלי שם [with the cstr. before the negative compound expression, cp. מכת בלתי סרה (Is. 14⁶) lit., a stroke of non-cessation (G-K. 130a); but in view of בני נבל the present phrase means not *sons of no name*, i.e. men without reputation (*Lex. s.v.* בן, 8), but *sons of nameless* (people); the compound expression is virtually an adj. used as a noun defining people].

נִכְבָּאוּ from נָכָה = נָכָה (G-K. 75rr); the Nif. of either does not, however, occur elsewhere. Be.^T suggests נִדְבָּאוּ; but why "are crushed"? $\text{Ἔτι καὶ κλέος ἐσβεσμένον} = \text{נִכְבָּאוּ יְהִים}$.

9. מלה] see on 4². In the sense of (by-) word (Ἐθρὺλημα , *Y* proverbium) only here.

10. מִנִּי] see on 21¹⁶.

מִפְנִי withheld not spitting from my face, i.e. shrunk not from spitting in my face (Is. 51⁶). RVm. at the sight of me (lit. from before me) is in the abstract quite possible (Lv. 19³² מפני שיבה תקום; *Lex.* 818a, top); but it is not natural with the negative, לא חשבו. Before me, in (not at) my presence, would, of course, be לִפְנֵי.

11. יתרו] so Kt. Ἐϥ ; יתרי Qrê, many MSS, ΣΤ . An interpretation is difficult. יתרי is [apart from 4²¹] a bowstring, Jg. 16^{7.8.9} (see Moore), Ps. 112[†] (cf. Arab. *watar*, the string of a bow, or the chord of a lute): hence (Capellus, Di. Du.) he hath loosened (12¹⁸, Is. 45¹) my bowstring, i.e. incapacitated me (the opposite of 29^{20b}), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking יתרי in the sense of tent-cord, fig. for the cord of life, as 4²¹; but there is nothing here, like נִפְל there, to suggest this figure. ^b will thus mean: And they (the outcasts of vv.²⁻¹⁰) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in ^{11a} is God, and ^{11b} describes what happens when He withdraws from Job the power to defend himself. But the

subj. in ^a and ^b might be the same, the sg. in ^a referring to a typical individual of the class referred to (as often), or פָּתְחוּ וַיַּעֲנֵנִי being read (so Bu.): "For my cord (*i.e.* the cord, fig. of authority, laid upon them: Bu. alt. תָּרָם, *their cord*—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me": their casting off all regard for Job's authority, and their loss of respect for him, being the ground of their treatment of him described in ^{9.10}. Or the numbers in ^a and ^b may be assimilated (Di.² Be. Du.) by reading שָׁלַח in ^b with ט (Θ) and וּ. Du., regarding ¹² רִגְלֵי שִׁלְחוֹ as a variant of ¹¹ רִסְן שִׁלְחוֹ, and neither as yielding any sense, reads in ^{11b} (with omission of רִגְלֵי שִׁלְחוֹ in ¹²) מִפְּנֵי רִגְלֵי (or, better, שִׁלְחוֹ (שָׁלַח) (רִגְלֵי being due to Bi.²): "He (God) hath loosened my bowstring, and humbled me, *my banner* from before me he hath cast down." ט for ¹¹ has: ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, [^{11b} = Θ] καὶ χαλινὸν τοῦ προσώπου μου ἐξάπέστειλεν.

12. פָּרַחַח †] 25 MSS פָּרַחַח. [ט בְּנִיהוֹן, perhaps = פָּרַחַח.] For פָּרַחַח, if correct, see G–K. 84^{bm}. Apparently, *a* (low) brood, the brood of these nameless parents: a term of disparagement. Cf. פָּרַחַח, both a *young bird* (פָּרַחַח, Ps. 84⁴ al.), and also a *base or abject man*, who is driven away: Lane, 2362c; [cp. also כְּהֵנָה פָּרַחִי, *youths* (cp. פָּרַח, *blossoms*) of the *priesthood*: Midd. 1⁸, Joma, 1⁷ לִפְנֵי מִכְּן כְּהֵנָה פָּרַחִי, *if he (the high priest) attempted to go to sleep, young priests flipped their fingers before him*. In this Mishnic usage, however, the word has not the contemptuous suggestion of the Arabic].

עַל יְמִין] mentioned, not because the accuser stood at the right hand (Ps. 109⁶), but because on his right hand a man is strongest, and feels most secure: even there these outcasts assail and taunt Job. [So we may best explain, if the text is correct, though in this case עַל-יְמִינִי would be more natural. Ehrlich, *Against old age* (lit. *days*) *youth rises up*. But most probably עַלִּי should be read (Bu. Honth. Sgf. al.), עַלִּי in ^b being either a correct variant of עַל יְמִין, or a dittograph of עַלִּי in ^a. Unfortunately ט failed to translate the line.] ט (Θ)

ἐπὶ δεξιῶν βλαστοῦ ἐπανεστήσαν. Du.: "in ^{12a} we recognize יָקוּמוּ . . . עָלַי, 'against me . . . there rise up'; what stands between these words must be the subj.: מִן פָּרַחַח [in the older writing מִנְפָּרַחַח] without any too violent change" yields מַעֲרִיכָיו, *his* (God's) *lines* (of warriors) (fig. of calamities; cf. 16^{13f.} 19¹² etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in ^c; and perhaps (though not necessarily) right.

רגלי שלחו] *my feet they send on* (14²⁰), i.e. they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in ^c the foes are still only *approaching* Job. Ew. Di. (with Θ πόδα αὐτῶν ἐξέτειναν) רגלם or רגלם, Bi.¹ רגל יִשְׁלַחוּ, Honth. רגלִימוּ, they *let go their feet*, i.e. rush at me (cf. 18⁸ ברשת ברגליו; Jg. 5¹⁵). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3 : 3) formed by ^a ^b]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittograph of רסן . . . שלחו in ¹¹.

13. נתסו] for נחצו (so 5 MSS); only here. [נחץ elsewhere occurs either (1) of destroying buildings by pulling them *down*, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking *up* a path, and so rendering it impassable.]

נתיבתי] 3 MSS, Θ ΣΥΤ נתיבתי.

להיתי] rd. with [the Oriental] Qrê [and the Western text] להיתי; see Gi. and Ba. and n. on 6².

ל' "Unsinn" (Du.): [but, if correct] cf. עֹר ל' Zec. 1¹⁵. Σ Grä. יגילו, *rejoice*; but Job's assailants here are not merely rejoicing at his troubles, they are represented as actively *adding* to them (^{12c}. ^{13d}. ¹⁴).

לא עֹר למו] "a genuine Arabic description of these pariahs of Ḥauran. Schultens compares a place in the Ḥamāsa, 'We see you ignoble, poor, *laisa lakum min sâir-in-nâsi nâsirun*, you have *no helper* among other men'" (Del.). But the context seems to point to more serious assailants than the outcasts of vv.²⁻¹⁰; hence עֹר (Di. Du. Be. Grä. Honth. St.),

“there is *none to restrain them*,” is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.² for ¹³ has לִי נָחֵם נִתְּבַח לְהוֹתִי יַעֲלֶה וְלֹא עוֹר לִי. $\mathfrak{A}$ for ^{13b, c.} ¹⁴ has ἐξέδυσαν γὰρ μου τὴν στολὴν (“for *לְהוֹתִי יַעֲלֶה* reading or conjecturing *מְעִילִי*,” Du.). βέλεσιν αὐτοῦ κατηκόντισέν με (= ?; = ? ^{14a} בַּחֲזֶק רֶכֶּה אֹתִי, Be.), κέχρηται μοι ὡς βούλεται (? = בחפץ for בפרץ, ^{14a}, Be.). ἐν ὁδύναϊς πέφυρμαι (seemingly = ^{14b} !). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from מְעִילִי and βέλεσιν αὐτοῦ, makes, “with bold changes” (Bu.), out of vv.^{13. 14a} the two distichs (in which, it is true, the two middle clauses preserve well the figures of ^{13a} and ^{14a}): נָחֵם נִתְּבַח לְהוֹתִי יַעֲלֶה וְלֹא עוֹר לִי : לֹא עוֹר לִי : רַחֵב יֶאֱתוּי נָחֵם נִתְּבַח לְהוֹתִי יַעֲלֶה וְלֹא עוֹר לִי : רַחֵב יֶאֱתוּי, as 1 S. 23²⁶; רַחֵם, as Jer. 4²⁹). [Neither the rhythm of $\mathfrak{A}$ in v.¹³ (2 : 2 : 2) nor that of the first distich of Du.’s emendation (2 : 2) is the normal rhythm of Job, though for the one cp. 17¹ n., for the other, 19¹⁴ n. The parallelism of $\mathfrak{A}$ is bad, of Bi.’s emendation poor, of Du.’s first distich, at least, good. $\mathfrak{A}$ even with עַר for עוֹר is scarcely tolerable.]

14. [תחת שאה התגלגלו] *under the crash of the falling masonry of the breached (פרץ^a) walls, they, i.e. Job’s enemies, have rolled on*: so substantially, e.g., EV. Di. Du. Bu. If the root meaning of שאה be noisiness (cp. *Isaiah*, ICC, p. 193 (on 10³)), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the *crash* of a storm (cp. esp. Ezk. 38⁹ כענן כשואה תבוא ועלית חשוא below, v.²² with n.). But whether, without the addition of עלי התגלגלו, can mean, like התגלגל in Gn. 43¹⁸ †, *to assail* with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. If 34²⁶ justified taking תחת as a syn. of כ (Hitz., who also appealed for this meaning to Gn. 30², Hab. 3⁷, which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render *like a storm they have rolled on* (cp. Ezk. 38⁹), than, with Hitz., to render שאה, “als ein Sturzbach” (cp. *Rabbinic Comm. on Job*, ed. Wright and Hirsch, which explains שואה by סוּחָף). For this, though it

would give a good parallel to פָּרִץ, taken in the sense of פָּרִץ מִים, 2 S. 5²⁰ (cp. RVm. here), places on שָׂאָה an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain ^{14b} as a parallel to ^{14a} is precarious: ^{15b} and ^{15c} are certainly parallels (note the parallel terms כָּרוּחַ || כָּעֵב || נִדְבָחִי || יְשׁוּעָתִי); this leaves ^{15a} (the text and meaning of which are sufficiently clear) as the probable fellow to ^{14b}; this suggests that הִתְנַלְנְלוּ was originally 1st pers. sing. (|| to יְהִי הַהֶפֶךְ in ^{15a}), and expressed the treatment (cf. Jer. 51²⁵) or condition (2 S. 20¹²) of the assailed, *i.e.* of Job, not of the assailants. As a matter of fact, עָ has the 1st pers. (πέφυσμαι), though in view of the free rendering of עָ in these verses (see above) too much weight must not be attached to this.]

15. [הִהָפֵךְ] cf. 20²⁶ (as emended). The constr. is sufficiently explained by G-K. 121*b* (cf. 28¹⁸; and with a Hof., Ex. 10⁸ 27⁷). The Hof., however, is found only here: hence Du., with 1 MS, יִהְיֶה (G-K. 145*k*); Be.^K יִהְיֶה or נִהְפָּכוּ. But how can Be.^K say “l.c. עָס נהפכו”? Supposing עָס read הִהָפֵךְ, how could this be expressed in Greek or Syriac except by a plural verb? EVV. have “are turned”; and their translators beyond question read הִהָפֵךְ.

[תִּרְדָּף] the 3 f. sg. referring to בָּלְהוֹת, G-K. 145*k*, as 27²⁰, with the same subj. But “pursue” is a poor and unsuitable idea: rd. with Bu. Grä. Du. Be. (alt.) תִּנָּדָף, *is driven away* (Ps. 68⁸).

[נִדְבָחִי] Ε μου ἡ ἐλπίς; Bu. מִדְּבָחִי; Vo. יְשׁוּעָתִי.

[יְשׁוּעָתִי] here means material *welfare*, easy circumstances; cp. ישַׁע in 2 S. 23⁵, and in Arabic سَعَة, *abundance, amplitude*, of fortune: *e.g.* سَعَة مِنَ الْمَالِ, *abundance of money*, Qor. 2²⁴⁸; لِيَنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ, let him that hath *abundance* give of his abundance, 65⁷: cp. 24²². Arabic also retains the original physical meaning of the root, *to be wide, broad*: *e.g.* إِنَّ أَرْضِي = وَسِعَ, My earth is *broad*, Qor. 29⁵⁶; Ex. 34²⁴ (Saad) وَسِعَ = وَاسِعَةٌ. In Hebrew the more common meaning of ישַׁע, יְשׁוּעָה is *deliverance, salvation*, though, as Dr. well points out (on 1 S.

14⁴⁵), the terms regularly retain in Hebrew, even with this nuance, the *material* sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a *spiritual* state exclusively.]

16. עלִי For this very idiomatic עָלִי—not to be omitted (Bi.¹–Bi.² omits the whole v., Du.), even for the metre—cf. Ps. 42⁵; and see on 10¹. [If the 4:3 rhythm (17¹⁴ n.) of חָלָה needs to be restored to 3:3, omit rather וַעֲתָה as a dittograph of עָתָה(י) in v.¹⁵: so Be.^K with a ?.]

יָמִי Du. אֲמִי [if not חֲבָלִי, as 36⁸], *the terrors of* (on the ground that חָלָה produces a disagreeable repetition in 27^b, and that יָמִי may have been suggested by לֵילָה in v.¹⁷; but see next n.).

17. [The rhythm in חָלָה is again 4:3 (17¹⁴ n.), if not 2:2:2 (17¹ n.); but possibly לֵילָה (suggested by יָמִי in 16 (see n.)) or מַעֲלִי, which is not apparently suitable for reference to bones (Du.), is an addition.]

לֵילָה נֶקַר Either (Di. Del. Du. Be.) *the night* (personified, as 3³) *corrodes*, or *by night he* (God) *corrodes* . . . , or (Bu.) נֶקַר may be read (constr. as v.^{15a}: G–K. 121b). נֶקַר is to *bore*: in Pi. to *work at boring*, to *bore away piecemeal* (G–K. 52f) = to *corrode*.

מַעֲלִי [from upon me, a frequent constr., like Dt. 8⁴ לֹא בָלָהָה, *did not wear away* (and fall) *from upon* thee, 29⁴ (*Lex.* 758b). So v.³⁰.

עֲרֵקִי *my gnawers* (v.³), *i.e.* my gnawing (pains). AV. RVm. *my sinews*, following Kimchi [and Ibn Ezra, who says that in Arabic the word means גִּידִים]: so already Ε (νεῦρα [elsewhere = גִּיד]); [cp. Aram. עֲרֵקָא, עֲרֵקָה, the leather *thong* (of a shoe), or a leather *strap*, and similarly גִּידָא, גִּידָא: Arab. عِرْقَة, *nervus bovis quo percuti solet* (Freytag from *Qamūs*). Nachmanides, comparing עֲרֵקִי דְבָרוֹל, Ezk. 27¹⁹ ט, explains the word here as *veins* (see Levy, *Chald. Wörterbuch*, 247b); this would give a good parallel to עֲצָמִי; but no better a parallel and not so good a subj. to יִשְׁכַּנּוּ as עֲרֵקִי, *my fleshless bones*; cp. عِرْق, a bone of which the flesh has been consumed (Ehrlich)].

18. יִתְחַפֵּשׂ [יתחפש, lit. to let oneself be sought for and so

to *disguise* (1 S. 28⁸, 1 K. 20³⁸ 22⁸⁰), *disfigure oneself*. [¶ Sgf. Be.^T (Be.^K with a?), Ehrlich יִתְפֹּשׁ; in this case it would be best, with Ehrlich, also to emend in ^b כְּפִי for כָּפִי and יֶאֱחֹזֵנִי for יֶאֱחֹזְנִי.] Bu. בָּשָׂרִי for לְבוּשִׁי (through an intermediate error לְבוּשִׁי, corrected to לְבוּשִׁי on account of the || כְּתֹנִי): this would be very suitable so far as ^a goes, but it agrees badly with ^b, “like my tunic, it (my flesh) girds me”; כָּפִי, it is true, means *according to*, but as a mere particle of comparison כִּי is regularly employed, so that the ordinary rendering *like* (the collar, lit.) *the mouth of* has a strong presumption to be the correct one; יֶאֱחֹזֵנִי, also, is more than “umfängt mich.” Du. רַב פִּחֵשׁ לְבוּשִׁי יִתְחַבֵּא, through great leanness (16⁸) my garment contracts itself (zieht sich zusammen); but, though כַּחַשׁ (so Renan, Wr.) may very well be right, the sense given for יִתְחַבֵּא rests upon the very doubtful view that it is a by-form (or scribal error) for יִתְחַמֵּא (from חִמְצָא, *curdled milk*), *sich verdichten* (see Du. on 38⁸⁰). Peake, in calling it an “excellent” emendation, cannot have noticed the grounds upon which it rests.

19. [הִרְנִי] He (*i.e.* God; see on 3²⁰) hath cast me: הִוָּרָה, like יָרָה, Ex. 15⁴ al.: the Hif. [= *to cast*] elsewhere only of shooting *arrows*, as 1 S. 20³⁸ al. The clause is very short: Bu. Honth. rd. הִרְנִי אֵל; Vo. הוֹרִיתִנִי [which prepares the way for the 2nd pers. in v.²⁰]; Du. (on account of the Hif. in the otherwise unattested *general* sense of *cast*) הוֹרִיתִנִי אֵל. הוֹרִיתִנִי is probable: with its two beats, אֵל might be dispensed with [yet neither הוֹרִיתִנִי nor הִרְנִי is very likely to have received a double stress. Insert הנה before הרנתי (cp. הנה before the 2nd pers. pf. in 4³ and before the 1st pers. pf. in 13¹⁸ 33², and הן before the 1st pers. pf. in 21²⁷ 32¹¹), or הוֹרִיתִנִי אֵל before הוֹרִיתִנִי: cp. 8²⁰ 36²². The loss arose from the eye passing from the ה of הוֹרִיתִנִי or הנה to that of הרנתי].

20b. I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely (31¹ sq. עָל; 37¹⁴ sq. acc.; sq. אֵל, 1 K. 3²¹, Is. 14¹⁶; sq. ב, Jer. 30²⁴) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS & Me. Hi. Bu. Be. עומֶתָ, “*thou standest, and lookest (unmoved) at me,*” where, the subj. of both verbs being now the same, *thou standest* does

a little point the way to the meaning of וַחֲבוּנוֹן: the thought is also suitable, but some such expression as *and hidest thy face*, or *and lookest away* (cf. 7¹⁹ 10²⁰), is still what would be expected. MS⁵⁹³ וְ (et non respicis me) בִּי : ולא חֲבוּנוֹן בִּי : so Bi.¹ (Bi.² with & omits the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon וַחֲבוּנוֹן, it seems best to adopt this reading (with *I stand*): the לֹא may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading עֲמַדָּה מִלִּפְנֵי, thou *hast stopped* (Gn. 29³⁵ מִלִּפְנֵי) *from* paying attention to me.

21. [תִּשְׁמַנִּי] & με ἐμαστύωσας = תִּשְׁמַנִּי.

22. תִּשְׁוֶה, Kt.; תִּשְׁוֶה, Qrê] תִּשְׁוֶה stands for—or, better, is an error for—תִּשְׁוֶה or (36²⁹ 39⁷) תִּשְׁוֶה, the *crash* of the storm (as 36²⁹),—an accus. either (Di.) of motion (cf. 23 מָוֶת) or, better, of the product (see G-K. 117ii), Job representing himself hyperbolically, not merely as vanishing *in*, but as dissipated *into*, the crash of the storm. The Qrê תִּשְׁוֶה (see on 5¹²), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing מִן, adopts it, reading מִתִּשְׁוֶה, “dissolvest me *ohne Bestand, ohne Halt*” (cf. Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας—though this is slender evidence that הָ was *read*); but this gives תִּשְׁוֶה a highly questionable sense (see p. 31 f.). & ἔταξας δέ με ἐν ὁδύναϊς (now 22^a; but, as Bi.² pointed out, in reality = 22^b &); Origen, not perceiving this, supplied from Θ wrongly, as 22^b καὶ ἀπέρριψάς με ἀπὸ σωτηρίας). & (וְחִסְרִי וְחִסְרִי), & (וְחִסְרִי וְחִסְרִי); v. ChWb. ii. 564), וְ (elisisti me valide) do not recognize either תִּשְׁוֶה or (at least distinctly) תִּשְׁוֶה, but see in it mostly some word suggesting the idea of *pain* or *weakness* (cf. & חֲשַׁשׁ, to be *weak*).

23. [מָוֶת תִּשְׁיִבֵנִי] with omission of בִּי, as Ps. 9²¹, Am. 5¹² al. Du., arguing that to bring *back* to death (where Job has not been before) is an unsuitable idea, reads תִּשְׁיִבֵנִי, wilt make me *dwell with* death (*i.e.* in Sheol); but the accus. of place after הוֹשִׁיב is questionable, nor is the change itself necessary (see on 1²¹).

24. Obviously corrupt. פּל has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though בָּעִי cannot mean lit. "in his fall"; עִי is a *ruined heap*, Jer. 26¹⁸, Ps. 79¹ al.; לָהֶן , lit. *for these things*, in a neuter sense, cf. on בָּהֶם , 22²¹, or לָהֶן , Di., as Ru. 1¹³ (*Lex.* 1099a), and (Aram.) Dn. 2⁶; but the constr. remains harsh: שׁוּעַ , *cry for help*, cf. Is. 22⁵ [if the text be correct], $\text{וְשׁוּעַ אֶל-הַהֶרֶר}$, Ps. 5³ $\text{לְקוֹל נְשָׁוִיעִי}$; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (*or* he, *i.e.* God) will not stretch out a (hostile) hand; Or do they (his hands) gain riches (שָׁוַע , as 36¹⁹) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in ^a. שָׁלַח יָד ב' , as 28⁹: but the rendering of ^b is extremely forced. בָּעִי for בָּעִי , and לֹא יִשְׁוַע for לֹא שׁוּעַ , suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (*e.g.* by Bi. Bu. Du.): "Howbeit, will not one *sinking* stretch out a hand? and in his calamity *will* not one *cry for help*?" Be. objects that שָׁלַח יָד does not, like פָּרַשׁ יָד , mean *stretch out a hand* (for help), but would rather mean *stretch forth a* (helping) *hand*, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.] בָּעִי for בָּעִי , rendering, Have I (reading אֶשְׁלַח , but שָׁלַחְתִּי would be better: cp. the pfs. in ²⁵) not given a (helping) hand to the poor, And (Be., not Wr., reading לֹא נוֹשַׁע for לֹא שׁוּעַ) was he not saved (by me) in his calamity?]. Be.'s objection to the use of שָׁלַח יָד in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the poor in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

25. [אֶם-לֹא וְגו'] *Is it that I wept not . . . that my soul grieved not?* (No; I did weep). The interrog. אֶם expecting the answer *No*, as 6¹² (*Lex.* 506). The force of לֹא in ^a extends to ^b as in 28¹⁷; G-K. 152z. If v.²⁵ is a misplaced fragment of c. 31, then לֹא אֶם means as usual *if not*, and its force extends to ^b.]

[קָשָׁה יוֹם] “*unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cp. *δυσσημερία*)”—Dr. on 1 S. 1¹⁵, where *Q* reads יוֹם קָשָׁה (רוח).]

[עָנָה נֶפֶשׁ] cf. Is. 19¹⁰ נֶפֶשׁ אֲנִי. *ע* here and Ru. 1¹³ (חַעֲנָה for עָנָה); נֶפֶשׁ עָנָה, *Ber.* 55^b, al.

[לֹאבִיּוֹן] Du. אֲבִיּוֹן for נֶפֶשׁ, בָּבִי or בָּבִית, *weeping*, for בִּבְתִּי.]

26. [וְאִיחֻלָּה] וְ is anomalous for וְ (so, e.g., Jg. 6⁹, 2 S. 1¹⁰; Dr. § 66 n.; G-K. 49c), which, however, should no doubt be read.

28. [הִלַּכְתִּי] the intensive Pi. (G-K. 52f), as Ps. 38⁷ כִּלְהִיּוֹם קָדָר הִלַּכְתִּי (and often in other connections, as 24¹⁰).

[בִּלְא חֶמֶה] קָדָר הִלַּכְתִּי means (go about)—not mourning *mentally*, but *squalid* and *dark* in attire and appearance (cf. on 5¹¹): Ew. now refers קָדָר to the dark, unkempt skin of a mourner (*quasi sordida vestis*), Del. to the dark colour of the sackcloth worn in mourning, Di. to his “schmutzig trübe Aussehen.” Del. then understands בִּלְא חֶמֶה, *without the sun*, as = בִּלְא אֹר חֶמֶה, of Job’s *sunless* (i.e. miserable) condition; Di. renders to go darkened (in appearance, i.e. in skin), *without* (8¹¹ = *but not by*) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v.³⁰, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, שָׁחַר). Bu. argues that with הִלַּכְתִּי, קָדָר can refer only to the attire, not to the skin; and hence rejects Di.’s explanation, because (as Di. himself had said) if קָדָר refers to the dark *attire*, בִּלְא חֶמֶה would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. חֶמֶה [etymologically] denotes the sun (Is. 24²³ 30²⁶, Ca. 6¹⁰†), not on the side of its *light*, but on that of its *warmth* (Ps. 19⁷), and this might be thought to favour Di.’s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that בִּלְא חֶמֶה yields an ambiguous and unsatisfactory sense. Of the emendations

proposed, the neatest is Du.'s בלא נחמה, *without comfort* (6¹⁰), which is very attractive (so Bu.): others are (Voigt) בלא חרה, *without joy* (Aram.: also 1 Ch. 16²⁷, Neh. 8¹⁰†), (Be.^K) בלא חמה = *undesired* (cp. 2 Ch. 21²⁰). א (ἀνε φιμοῦ, corrupt for θυμοῦ) expresses בלא חמה (so Σ ἀθυμῶν, SY; 1 MS חמה, and 2 MSS חמה); but this is evidently unsuited to the context. Still the rendering shows that א had the same consonants as א.

[בקהל אשוע] Du. בקהל שועלים; but this anticipates v.²⁹ and gives a bad parallel whether to בלא חמה (א), or to Du.'s emendation בלא נחמה in ^a. Moreover] Du. does not make Job a jackal, or even (as v.²⁰) *like* jackals: and if the “assembly of jackals” is (as it must be) to be understood figuratively, why may not [א] קהל (of men) be so understood? [Be.^K rather feebly בקול or בקולי for בקהל.]

28. [אשוע] the impf. has almost the force of a final clause [—*crying* or *to cry*]; cf. 16⁸ 24¹⁴ (Dr. 163; G-K. 120c, 156e) [with the notes there: cp., further, Ps. 88¹¹ 102¹⁴ both, as here, after קום].

[קמתי] not ק' [and consequently not בקהל, but בק']: see Del.

30. [מעלי] מעל frequent, as v.¹⁷.—א μεγάλης.

[הרה] from חרר (cf. Ps. 102⁴ נחרו כמוקד נחרו): עץ, fem., as 19²⁰, Ps. 102⁶ (רבקה עצמי לבשרי).

CHAPTER XXXI.

1. [ומה] *how, then, . . . ?* Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as *Who . . . ? = no one*, or *Where . . . ? = nowhere*); and in Arab. لَا (= מה) has become an ordinary negative. Cf. Ca. 8⁴ (after מה־תַּעֲרִירוּ (for which the || 2⁷ has אִם־תַּעֲרִירוּ); and see *Lex.* p. 553^b. Du. מִהֶתְבוֹנִין: correct Hebrew, but prosaic.

2. [חלק אלוה] the gen. is subjective: the lot which God allots; elsewhere after חלק it is objective (Ehrlich): the lot which is allotted to some one; so, *e.g.*, 20²⁹, Dt. 32⁹, and especially c. 27¹³. So with נחלת, subjective gen., ct. 27¹³ (objective), but cp. Ps. 127³ נחלת יהוה בנים.]

[ממרומים . . . ממעל] 3⁴ n.]

3. [לְעֹלָם] Grimme, *m. c.* לְעֹלָם.—Ley, Du. נֶכֶד, *m. c.* after לְעֹלָם.

[נָכַר] Ob.¹² נָכַר †.

5. [שוא] Bi.¹ Ley, *m. c.* אנשי שוא (cp. עם א' רשע, 34⁸); 2 MSS Bi.² Grimme כתי שוא (11¹¹): but the || has the abstract מרמה.

[וַתִּחַשׁ] an anomalous punctuation for וַתִּחַשׁ (from חָשׂ), which no doubt should be read (G-K. 72 ff.). וַתִּחַשׁ could only come normally from חָשָׂה, to *be silent*. Cf. וַתִּעַט, 1 S. 15¹⁰, which should be וַתִּעַט (from עָט).

[על] for אֵל: *Lex.* 41a.]

6. [ישקלני] indef. subj.: G-K. 144^d; but Di. treats אלוה in ^b as the subj. of ^a also, it being first mentioned in ^b for rhythmical reasons.]

7. [מְנִי־הַדָּרֶךְ] Rd. מְנִי דֶרֶךְ or מְנִי־הַדָּרֶךְ, as “מְנִי [6¹⁶ n.] in Job occurs only here before the art. or a toneless syll.” (Bu.).

[מאום] with quiescent א (G-K. 23c), for the normal מוֹם

(11¹⁵), as Dn 1⁴ †. 1 MS and the Orient. Kt., מְאוֹמָה, *anything*. שׁ (סוּ), ט (מִדְעָם חבולָא), need not have read מאומה, but may have only taken מאום as = מאומה. If the reading is correct, מאום would seem to be the original form (Kö. ii. 146); but no √ מְאֹם is known.

8. [יִשְׁרֵשׁוּ Be.^K יִרְשֻׁשׁוּ (from רִשָּׁשׁ), *are impoverished*,—taking צִמְצִמִּים in its usual sense of *offspring* [5²⁵ 21⁸ 27¹⁴]. Needless: see Is. 42⁵ (וְצִמְצִמִּים); [and note the parallelism here, *let me sorrow*. Though, perhaps, if the *produce of Job's fields* was intended, we should read צִמְצִמִּי שְׂדֵי; this yields a better rhythm, and שְׂדֵי may easily have been lost through haplography. This is preferable to inserting כל before צִמְצִמִּי, or, on the ground of ἐπὶ γῆς in Gr's paraphrase, adding בָּאֶרֶץ—Be.^T (only tentatively)].

9. [עַל אִשָּׁה on account of (as, e.g., Gn. 21¹², Dt. 24¹⁶, Ps. 44²³; *Lex.* 754a), unless עַל is here used for אֵל (v.⁵ n.), in which case unto (RV.); cp. the probably dependent passage Ecclus. 9⁹ אִלֶּיהָ לִבִּי (? 1. תִּפְתָּחַהּ אִשָּׁה (*married woman, wife*, (as, e.g., Pr. 6²⁹, Lev. 18⁸ (*Lex.* 61a)) as the parallel here indicates].

[עַל-פֶּתַח] [by, or about, the door of; not at the door of, i.e. immediately in front of, or in the doorway, which is regularly expressed by the acc. פֶּתַח with following gen. (so, e.g., Gn. 19¹¹ 43¹⁹, Ex. 29⁴² 33⁸ 38⁸, Lv. 15⁵ 8³⁵, Nu. 6¹⁸, Jg. 4²⁰ 19²⁷), or more rarely by לְפֶתַח (Gn. 4⁷, Nu. 11¹⁰, Pr. 9¹⁴), or בְּפֶתַח (1 K. 4¹⁵, Ezk. 11¹); cp. עַל-שַׁעְרֵי צְדִיק (Pr. 14¹⁹), the wicked (hang) about the gates of the righteous (as suppliants). Ehrlich has no ground, therefore, for his improbable suggestion that the line means lay in wait for the door (i.e. the wife) of my neighbour].

10. [תִּמְחֶן] Hfm. (with a ?) תִּמְחֶן (*sensu obsceno*): “perhaps better,” Bu. Be. But the thought is sufficiently expressed in ^b. [On the other hand, if ^b expresses this sense—and the principle that punishment should be of like kind with the sin is in favour of this—parallelism favours giving to ^a the same sense. Ehrlich, thinking even ^b too coarse, assimilates ^b to ^a by reading יִכְרֹם (cp. 40³⁰) for יִכְרַעַן אַחֲרָיו, thereby getting rid of אַחֲרָיו in ^b after אַחֲרָיו in ^a.]

[אַחֲרָיו] see on 24²² (חֵית).

II. **הוא . . . הוא** [הוא, *that* (in a neuter sense), referring to the crime of ⁹, **הוא** referring to זמה in ^a. “The Qrê each time needlessly assimilates the pron. to the pred.” (Di.): cf. G-K. 145^u, n. 3. ^{11a} is short: so Ley would prefix הָטָא or דְּבַר to זמה, Du. would read וְסָרָה after זמה; but (Bu.) the short emphatic line may be intentional.

עֵץ פְּלִילִים grammatically impossible. A “Mass. compromise” (Di.) between עֵץ פְּלִילִים and (v.²⁸) עֵץ פְּלִילִי, one or other of which must, of course, be read here. Me. Hi. Sgf. Bi. Di. read עֵץ פְּלִילִים (Del. defends עֵץ, as intended to guard against the immediate reference of עֵץ to פְּלִילִים, as though these were the doers of the deed): Bu. Be. Du. read עֵץ פְּלִילִי (so *c.* 20 MSS), as supported by ²⁸.

12. **כִּי אֵשׁ הִיא וְגו'** [G-K. 155^f.].

וּבְכֵל תְּבִאֲתִי תִשְׂרֵשׁ [if the text be right the בְּ is best explained not partitively as in 21²⁶, but as introducing the obj. regarded as the means or instrument of the action: cp. 16⁴ n.; Del. compares ב in *kara'a bi-suwari*, he has read the suras (of the Koran). But the vb. תִּשְׂרֵשׁ is suspect here, partly because it does not naturally go with the subj. אֵשׁ, partly because it occurs so soon again after v.⁸: hence Du. תִּשְׂרֹף].

13. No doubt the athnah should stand at עֲבָדֶי, the second gen. (cf. G-K. 128^a) to מִשְׁפָּט being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read רִיבָה for רִיבם].

14. **וְזִמָּה** Dr. § 124.

יָקוֹם ἔλ (ἐὰν ἔτασός μου ποιῆται) **יָקוֹם**; so Be. But this (Bu.) “is too strong: God’s rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 3⁸ al.).”

15. **וְיִכְבְּנוּ** the sense requires the sf. of 1st pl. (יָנִי-), which must accordingly be read (G-K. 58^k): [Ehrlich ה- in reference to אֲמָתִי in ¹³]; וְיִכְבְּנוּ as it stands must be Qal; but כָּן (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to *be*, weakened from to *be established* or to

subsist, show, would, if it were in use, be intrans. : a contraction from *יִכְוֹנְנִי* is contrary to Heb. analogy; cp. 41², Is. 64⁶, Jb. 17⁴ [where similar errors seem to occur]: see G-K. 72cc; *יִכְוֹנְנִי* must therefore be read (*יִכְיִנְנִי* is less suitable: see, for the Pol., in a similar connection, Dt. 32⁶, Ps. 119⁷³).

[*בְּרַחֵם אֶחָד*] *𐤁𐤏𐤃* rightly allows *אֶחָד*, One (and the same God), to be the subj. (so *℣* Jer. al.); *℣* *ἐν τῇ αὐτῇ κοιλῇ*, *℣* (Symm. *ἐν ὁμοίᾳ τρόπῳ*) = *בְּרַחֵם אֶחָד*; so Geiger (Del.), Ehrlich, Del. appealing to Gn. 41²⁶, for *אֶחָד* used of similarity not identity.]

16. [*מִחֶפֶץ דָּלִים*] constr. as Nu. 24¹¹ *מִנְעֶדָּה י' מִכְבוֹד*, Qo. 2¹⁰; or *מִן* partitive (as Nu. 11¹⁷, Ps. 137³; *Lex.* 580b) is also possible, idiomatic, and perhaps right.

18. [*גְּדַלְנִי* *𐤁𐤏𐤃* *אֶנְחָנָה* . . .] is to be explained by G-K. 117x (the suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. 7⁵ [*צִמְחָנִי* 7⁵]: [so Ibn Ezra = *עִמִּי*]). But the constr. is harsh: and perhaps [if the meaning of *𐤁𐤏𐤃* is to be retained] *אֶנְדַּלְנִי* (Grä. Grimme, Bu.) should be read; and, further, since the reference to the widow is not very natural, *אֶנְחָנָה* may be an error for *אֶנְחָנֹה* (the suffix referring to the orphan); and the hyperbolical *אִמִּי מִבְּטָן* could be removed by reading *מִב' אִמִּי*. [But it is easier and yields a more satisfactory sense than *𐤁𐤏𐤃* (see exegetical n.) to point *גְּדַלְנִי* (*℣* *אֶסְנִיאִנִי*: cp. Rabbinic *Comm.* (ed. Wright and Hirsch) (מְנַעֲוִיר גְּדַלְנִי הֵק' כְּאִילוֹ הוּא אָבִי וְלִכְךָ הֵייתִי גַם אֲנִי מִמִּיב לְאַחֵרִים כְּמוֹנִי and to read *יִנְחָנִי* (or *נִחָנִי*—Me. Bi.¹ Du. Oo. Be.^K Vo.). *℣* (and so Bi.²) omits the entire v.; *Θ ὅτι ἐκ νεότητός μου ἐξέτρεφον ὡς πατήρ, καὶ ἐκ γαστρὸς μητρός μου ὠδήγησα*: *℣* Quia ab infantia mea crevit mecum miseratio (= *כִּי־אֵב*), et de utero matris meæ egressa est mecum.]

20. [*אִם לֹא*] Du. *וְלֹא*.

[*יִתְחַמֵּם*] the pausal form (G-K. 54k).

21. [*עַל יָתוֹם*] [so *℣𐤁𐤏𐤃*, but] the *יָתוֹם* has been mentioned in 17: so Du.'s *עַל־יָתוֹם* [resolution of *𐤁𐤏𐤃*¹] (so Be.^K: cf. 6²⁷) may be right (Grä., before Du., had already proposed *חַם* for *יָתוֹם*).

22. [*מִשְׁבָּמָה*] the sf. of the 3d fem. sg. pronounced lightly,

and the peculiarity protected by *Raphè* (G-K. 91e, where other examples are cited. So ^b קָנָה, for קָנָה from קָנָה).

אֲזָרְעִי the form אֲזָרְעִי, as Jer. 32²¹ †.

קָנָה [commonly meaning *the* (hollow tube of the) *reed* (so also Assy. *kanû*) occurs here only in the transferred sense of the hollow of the *socket* or *joint* into which the arm fits].

23. כִּי פָחַד אֱלֹהֵי אִיד אֵל (1) Di. and most, For a terror coming (אֵל, not ל) unto me was the calamity (*i.e.* retribution; cf. v.³) of God; (2) Hi. Del. (guided by Jer. 2¹⁹ וְלֹא פָחַדְתִּי אֵלַיךְ, “and (the fact that) my terror (reached) not unto thee”), For terror (would come) unto me, (even) the calamity of God (אִיד אֵל, a “permutative” of פָּחַד אֵל and (Del.) “אֵלִי = אֵלִי (יהיה)”). Of these (1) is best: in (2) the ellipse of “would come” is awkward, nor does Jer. 2¹⁹ fix the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be.^K Bu.) כִּי פָחַד אֵל יֵאָחֶז לִי, For the terror of God would come unto me; a transcriber of יֵאָחֶז wrote the Aram. form יֵאָחֶז (cf. Dt. 33²¹, Is. 21¹²), and the change of לִי to אֵל would be easy; cf. 3²⁵ כִּי פָחַד פָּחַדְתִּי וַיֵּאָחֶזְנִי, כִּי פָחַד פָּחַדְתִּי וַיֵּאָחֶזְנִי (with || שֵׁאָחֶז). But ~~פָּחַד~~, as rendered by Di., is not necessarily incorrect. [But neither ~~פָּחַד~~ nor the emendation gives a very good parallel to ^b, and אִיד אֵל look like corrupt variants of פָּחַד אֵל: possibly the original third word of the line (עֲצָרְנִי ?) has fallen out.]

24. מִבְּטָחִי with *d. f. implic.*; G-K. 95pp.

25. כִּבִּיר] cf. 8² n.

26. יִקָּר הַלֵּךְ lit. moving along, as a glorious one; Bu. as a *jewel* (accus. of state, as 19^{25b}, עָרוֹם 24^{7.10} 27¹⁹, Ru. 1²¹ al.; G-K. 118n). יִקָּר, in its Aram. sense of *glorious*: cf. יִקָּר = נִכְבָּד, Dt. 28⁵⁸, Is. 23⁸; יִקָּר, יָבוֹ = נָבוֹד, Ps. 8⁶ 24⁸ al. (cf. יִקָּר in Heb. = *glory, beauty*).

27. וַיִּפְתָּה] [so pointed in ~~פָּחַד~~], Qal, as Dt. 11¹⁶ [~~פָּחַד~~]: above, v.⁹ (נִפְתָּה), and Jer. 20⁷ (וַיִּפְתָּח), the Nif.

28. עֵץ פְּלִילִי cf. on v.¹¹.

כַּחֲשָׁתִּי] for then *I should have* lied to: G-K. 106p.

29. וְהִתְעַרְרְתִּי] The pf. with *waw* consec. (carrying on, in

a frequentative sense, **אם אשמה**) with the tone held back on account of the disj. acc. (Dr. 104, 113 β). Similarly Ps. 19¹⁴ 28¹ **והרעתי** (ויבית) suggests **והתרעתי** (Ps. 60¹⁰ 65¹⁴), which might be right. —or, better, **והתרעתי** (Ps. 60¹⁰ 65¹⁴), which might be right.

30. **נתתי לחטא הכי** = *permitted it to sin*: cf. Gn. 20⁶, Ex. 3¹⁹ al. (G-K. 157^b, n.).

31. **לֹא נִשְׂבַּע** is the Nif. ptcp.: the ptcp. negated by **לֹא**, as Jer. 2² 18¹⁵ (*not* Is. 62¹², cited by Del. by an oversight): Dr. 162 n., *Lex.* s.v. **לֹא** 2b (p. 519^b). Du., thinking the thought of the text expressed too hyperbolically, omits **יתן**: Who is there unsatisfied with his flesh? **נִשְׂבַּע** is then, of course, the Nif. *perf.* in pause. [If the text be retained, cp. the use of **יתן** מי in 14⁴. The Nif. of **שבַּע** occurs only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feebler, even if it were not ruled out by the fact that the men of Job's household enjoyed, and did not need to long for, this festal food. Ehrlich also takes **נִשְׂבַּע** as 1st impf. *Qal* pausal form; but his view of **מתי אהלי** text rests on a peculiar and in some respects a very improbable treatment of other details: **מתי אהלי** are the *unworthy* members of Job's household; the suffix in **בשרו** refers to the **משנאי** of v.²⁹ (cp. the fig. use of **מבשר** in 19²²); not to be satisfied with any one's flesh means not to be able to take vengeance enough on him. Bi. taking **נִשְׂבַּע** in the same sense, omitting **לֹא** in both lines (cp. **ע**) and reading **בשרו** for **מב**, obtains easy Hebrew, but in view of ³² a less probable meaning: Job's *servants* (**ע** his *maid-servants*, as though reading **אמהתו** for **מתי אהלו**) never complained of not having enough to eat.]

32. **לְאֶרֶץ** Rd. with **ע** (**παντὶ ἐλθόντι**), **'A** (**ὁδοιπόρῳ**), **Σ** (**ἰατροῦ**), **Υ** (*viatori*), **Ϟ** (**ξένος**), Ol. Bi. Di. Bu. etc. **לְאֶרֶץ** [|| **גר**, as Jer. 14⁸].

33. **כְּאָדָם** (1) as *Adam* (**ע** EVV. Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) as (ordinary) *men* (Ew. Di. Dav. RVm.: cf. Ps. 82⁷ **אֲנִי כְּאָדָם תְּמוּתָן**; also Hos. 6⁷ **כְּאָדָם עָבְרוּ בְרִית**), where, however, the constr. may be, as men who have transgressed a

covenant); (3) Du. Be.^K (with ?) בָּאֲדָם, *among men*; (4) Grä. Bu. מֵאֲדָם [Ehrlich וְאֲדָם, a parenthesis, but Is. 26¹¹ is very precarious support for such a parenthesis].

לְטַמּוֹן] *in hiding* (G-K. 1140).

בְּחִבִּי †, as in the *Palest. Targum*, as Pr. 5²⁰, Ex. 4⁶, פַּס. J.

34. כִּי gives the reason for the hypothetical action בְּסִיתִי, which, as a fact, did not take place: "If I have covered . . . ; Because I dreaded the great multitude, and (because) the contempt of families terrified me, So that (*lit.* and so) I kept silence, not going out of the door"; וְ in וְאֲדָם continuing the description of the hypothetical series of events, which did not take place (cf. Gn. 31²⁷, Jer. 20¹⁷; Dr. 74).

אֶעֱרֹץ, to *dread*, as Dt. 1²⁹ 7²¹ al.; in this sense, only here with an accus. (in another sense, it occurs so c. 13²⁶).

רַב rd. רַב (Albrecht, *ZAW*, 1895, p. 318; Bu.): הַמֶּן is elsewhere always masc.

לֹא אֵצֵא מִתָּחַ the synchronistic (frequent.) impf.; see on 16⁸. In English one may render in such cases by a ptc., "not going out," etc.

35-37. [In addition to various proposed translations of the existing text or emendations noticed in the exegetical notes or in the notes that follow, a brief reference may be made to some others, not that they should be accepted, but as evidence of the ambiguities of the passage, and perhaps as containing now and again fruitful suggestions in further study of what must be regarded as the unsolved problems of text and exegesis. Ehrlich reads in ⁸⁵ יַעֲנֵנִי for יַעֲנֵנוּ, referring the suffix to תָּחִי and treating סֵפֶר as a second obj. of the vb. in יַעֲנֵנוּ; in ⁸⁶ אֶעֱרֹץ for אֶעֱנֵנוּ; in ⁸⁷ he treats אֲנִידֵנוּ as a denom. of נִגִּיד, and then strikes out ^{87b} as a gloss on אֲנִידֵנִי: מִסֵּפֶר צַעֲרִי is treated as adverbial acc. = wherever I go. Richter inserts before ^{35c} מִי יִתֵּן בְּחֵן אֵתִי = Oh that I had one to test me, and the book that my accuser has written; and in ^{36b} reads עֲמַרְתָּ לִּי for עֲמַרְתָּ לִּי = I would put on him a wreath as crown.]

35a. The double לִי does not read well: 6 MSS, and perhaps Θ (τίς ὥς ἀκούσεντά μου;) Σ omit (1) לִי; but (2) לִי would

also bear omission (see שמע in 2 S. 15³); and this would be better; [or, perhaps we should retain the second לי and for שמע לי read ישמע אל (|| שרי יענני ||): אל would take a full stress better than לי].

הן תוי [הן תוי] (S); ט; הא רנוני ר; U ut desiderium meam (audiat Omnipotens). E renders the whole line ^{35b} χείρα δὲ κυρίου εἰ μὴ ἐδέδοκται (cp. Che. in *EBi.* 2479, (וישית ידו על שנינו). None of these, it will be observed, recognizes the meaning *Taw* or *mark*. What E read is not clear; S may have already had the reading of ff, and T (whence U EV.) hardly justifies us in assuming a reading תאיתי (Be.^T); תו may have been treated as = תאו (cp. Ibn Ezra, חסר א"לף, (יש אמרים כי חסר א"לף), and this taken as a masc. form equivalent in meaning to תאוה. The question remains whether תאיתי may be conjecturally restored; תו תאיתי would give a parallel term to מי יתן in ^a, and so ^a and ^b would become complete parallels; but תו תאיתי is perhaps a rather heavy parallel to מי יתן. Ibn Ezra already connected תו here with the word as used in Ezk. 9⁴].

כתב [the book which, etc. (G-K. 155^h). For כתב S has נבאס, U scribat, as if נא were יכתב; E even more freely renders the whole text, εἰχλὺν κατὰ τινος ἐγὼ εἶχον].

ריבי [the sf. referring not to ריב, but to the compound idea, האיש-ריב; cf. Is. 41^{11b} אנשי ריבך, ¹² אנשי מצותך; also 50⁸ בעל משפטי (G-K. 135ⁿ). [The phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in ריב, e.g. Ex. 23⁶, Dt. 21⁵), Jg. 12². The meaning, the man who strives on my behalf, my advocate (שיריב בשבילי, Ibn Ezra), is indefensible: this would require רב ריבי (cp. e.g. Mic. 7⁹, Pr. 23¹¹). U ipse qui iudicat; S (transposing) נבאס קריב.]

36. ענר [אענרנה] as Pr. 6²¹ †.

עטרות [the pl. may be right, as referring to the several tiers of the crown; but perhaps עטרת (Be.^K) or עטרה (Du.) should be read.

37. [אגידנו] for אניר לו (G-K. 117^x): the double accus. after הגיד is dubious (see on 26⁴). Du. אגיד (without sf.).

[אקרבנו] I would bring it near (Is. 41²¹ קרבו ריבכם), present

(Ru. 4¹⁵); and this would give an excellent parallel, *if* בעליה could mean the labourers on Job's farms (Y, Honth.); but this is improbable. Unless בעליה be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

באשה †] [seems to be more general than באשים, Is. 5^{2.4} †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. באש, הבאיש weeds)].

CHAPTER XXXII.

1. [האלה] MS^{Ken. 76} om.; cp. v.⁵. On & see exegetical n.

[בעיניו] MS^{Ken. 248} בעיניהם; so &: cp. Σ ἐπ' αὐτῶν, Geiger, *Urschrift*, 332 f. But "he had become (during the course of the debate) righteous in *their* eyes," would have required הוּא rather than הוּא; cp. e.g. Gn. 27²³.

2. [בְּרָכָאֵל] & Βαπαχαηλ. Olsh. (277⁵) treats the verbal element as imp^v. (but see *HPN* 221): Bless, O God. Yet, as probably in Phoen. ברכעל, Palm. בול ברך, the verbal element may be pf.: if ברכיה = יברכיה (*HPN* 216 n.), it might even be impf. (Du.).

[הבחי ממשפחת רם] cp. 31³⁴ (Hoffm.). For רם & has 'Ραμ ('Ραμα, 'Αραμ), τῆς Αὐσεΐτιδος χώρας, Σ Συπλάς, אברהם, & זמם.

[צִדְקוֹ] to *prove*, or *consider* (some one) *to be in the right* is expressed here, as in 33³² (H), Jer. 3¹¹ (H), Ezk. 16^{51f}. (H), by the Piel, but in 27⁵ by the Hif.

[מאלהים] מן rather than as Jer. 3¹¹ (cp. c. 40⁸); & before as 4¹⁷, but less suitably to the present context.

3. [מענה] v.⁵: *answer* is expressed by חשונה in 21³⁴, and also 34³⁶ (Elihu), or, substantially, by מלן in 8¹⁰, and also 33³² 36², מלחי in 13¹⁷, מלן יענני in 23⁵.

[וירשיעו את איוב] either (1) *and* (yet) *condemned Job*, waw conv. as, e.g., 2 S. 19²⁹ (Dr. §§ 74, 79); or (2) *and* (therefore) *condemned not Job*, the force of the לָא extending from לָא מצאו to the following vb. with waw conv. as in 3¹⁰ (n.). If לָא מצאו means *they* (now) *found no* (further) *answer* (cp. v.⁵), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if εὐσεβῆ(ν) in ^{A*} ^c HP²³, & ^H (مهم يسلم)

were the true reading of אַ (not ἀσεβῆ of most MSS), and this pointed to וַיִּצְדִּיקוּ instead of וַיִּרְשִׁיעוּ. According to a Jewish tradition (תקן סופרים) אַיִב is a correction for אֱלֹהִים, and the original text ran: *because they found no answer (to Job), and so condemned God.*

4. וְאֵלֶיהָ חָכָה אֶת אִיִּב בְּדַבָּרִים] awkward even for the poor style of these vv. Hos. 6⁹ is a precarious parallel for חָכָה (usually construed with ל) with the acc. It is questionable whether אַ's ἠπέμεινεν δοῦναι ἀπόκρισιν Ἰωβ is more than a paraphrase of אַ; the similar rendering of RV., "Waited to speak unto Job," is certainly a paraphrase; Du., however, at the suggestion of אַ, inclines to insert לְהִשִּׁיב before אֶת-אִיִּב: most, following Wr., read אֶת אִיִּב בְּדַבָּרִים: (waited) *while, or so long as, they spoke with Job.* Ehrlich, also reading and pointing בְּדַבָּרִים, but not transposing: (waited) *with, or beside, Job while they spoke.* Hi. inserts רָעִי between אֶת and אִיִּב. For חָכָה Σ has ἐπληξε (= הִכָּה), and Ϻ סכס (= הִכָּה): both unsuitable in the context.

6. וַיִּאָּמַר] see 3² n.

לְיָמִים] cf. on 30¹. The addition is not otiose, and, here, needed for the rhythm (cf. 15¹⁰ כְּבִיר מֵאֲבִיךָ יָמִים).

בְּלִבָּם, יִשְׁיִשִּׁים] see 12¹² n. Du. *m. c.* inserts, after יִשְׁיִשִּׁים, (עַל כֵּן). (which might rather easily have dropped out before כֵּן).

וַיִּחַלְתִּי] either [(1) *I held back* (RV. Bu.), the root being וַיִּחַל = וַיִּחַל = וַיִּחַל, *to withdraw*, which occurs in Heb. only in the phrases וַיִּחַל עֶפֶר, Dt. 32²⁴, וְאֵרֶץ, Mic. 7¹⁷, used of reptiles that "crawl away to hide themselves under stones, plants," etc. (Dr. Deut., *ad loc.*); or, more probably, (2) *I was in dread* (Hi. Du.) from וַיִּחַל = וַיִּחַל = וַיִּחַל; this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him אַל תִּחַל כִּי אֲנִי . . . עִמָּךְ וְאֲנִי אֲחַצְלֶךָ מִן כָּל מַלְכֵי אֲרָם] (A 13), *be not afraid, for I . . . am with thee*, etc., and is common in later Aramaic with the regular substitution of *d* for the *s* of old Aramaic. In Arabic the same root survives in وُحِلَ, *blood-revenge*; see Nö. in ZDMG xl. 741, liv. 163. אַ, guessing, ἡσύχασα].

מִתְחִילָה] *Aram.* for הִנִּיר : vv.^{10. 17} (as here with הִנֵּה), 15¹⁷ 36², Ps. 19³ †; cf. the subst. אַחֲוֵי, 13¹⁷ (n.).

דָּעִי (masc. of דָּעָה or דָּעַת) vv.^{10. 17} 36^{3. 4} (דָּעוּת) 37¹⁶ (דָּעִים) †.

אַתְּכֶם [For the double acc. after חוּה, cp. the similar construction with הִנִּיר in 26⁴; but see n.]. Bu. Be., perhaps, אַתְּכֶם.

7. יִדְעוּ] the pl. by attraction, as 15²⁰. [Read defectively (ידעו) by *℣*, and treated as Qal: the || favours *℣℣*.]

8. אֲכַן] a strong asseverative, often used to introduce emphatically the statement of a *fact*, after what had been, mistakenly “said” or thought (Zeph. 3⁷, Jer. 3²⁰ 8⁸, Is. 49⁴ 53⁴, Ps. 31²³ 82⁷; *Lex.* 386). [Here only in Job.]

רוּחַ הָיָא בָּאֲנוּשׁ וְנִשְׁמַת שְׂדֵי תַבִּינִם] [The syntax of the v. is best explained as follows: רוּחַ is pred., תַּבִּינִם, a noun sentence, is the subj., and הָיָא is an anticipation of the subject, as is הוּא in La. 1¹⁸, הִנֵּה in Is. 51¹⁹, הֵם in Pr. 30²⁴ (cp. Dr. § 201 (1)). The pred. רוּחַ is doubly qualified: it is the רוּחַ of the Almighty, and it is that רוּחַ entering into (ב), or imparted to, man; in prose these two qualifications would stand in a single clause רוּחַ שְׂדֵי בָּאֲנוּשׁ, but the requirements of parallelism and rhythm call for two parallel terms (רוּחַ and נִשְׁמַת), and distribute the qualifying clauses between the two lines. To insert אֵל after רוּחַ (Bi. Bu.), cp. 33⁴ *℣*, and *πνεῦμα θεοῦ* (*Σ* here) rhythmically overloads the line; to substitute אֵל for הָיָא would make line ^a an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. “there is a spirit in man”; though syntactically this is possible. Du., dissatisfied with all explanations of *℣*, proposes תַּאִיר אֲנוּשׁ for בָּאֲנוּשׁ, and renders: the Spirit (viz. of God) enlightens man].

9. לֹא רַבִּים] can mean naturally only “not many,” or, less obviously, “not great men” (EVV.). Di. Hi. De. take *grandes* in the sense of *grandævi*, but it is doubtful whether רַב,—and especially רַבִּים,—standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of צַעִיר in Gn. 25²³ וְרַב יַעֲבֹד צַעִיר (but Bu. even here would render, *the greater*); Bu. Be.^T לֹא שְׂגֵבִים (15¹⁰), a neat change, *℣* πολυχρόνιοι, *Σ* ὀλιγοήμεροι, *℣* *longævi*, whence

Ley לא רַבִּי יָמִים, Du. Be.^T, better, לא רַב יָמִים (note §; and cf. ⁷ רַב שָׁנִים).

10-17. [Vv.^{12. 15. 16. 17} (except for a fragment, see below) and the words עַד תַּחֲקֹרֶן מִלֵּךְ in ¹¹ are absent from $\mathfrak{B}^1$, and were absent from the original text of $\mathfrak{C}$, their place being subsequently supplied from Θ . But this, as Be. points out, does not justify the inference (Bi.) that ¹⁵⁻¹⁷ (Hatch omits ¹¹⁻¹⁷) were absent from the original text of $\mathfrak{H}$; on the other hand, $\pi\acute{\alpha}\lambda\iota\nu\lambda\alpha\lambda\acute{\eta}\sigma\omega$, at the beginning of ¹⁸ = עוֹד in ^{16b} + אַעֲנֶה in ^{17a}, and represents an abbreviation by $\mathfrak{C}$ of a text that need not have been very different from the existing text of $\mathfrak{H}$. Even if this text is in some disorder, $\mathfrak{C}$ is of little use as a guide to reaching a more primitive text. V.^{10b} is repeated at ^{17b}, and in ¹⁷ forms an exact formal parallel to ^{17a}; so that if the repetition is not original, it may be ^{10b} rather than ^{17b} that is intrusive. Of proposed reconstructions Du.'s would be preferable to Bu.'s, if either were needed: Du. omits v.¹⁰ (except לָכֵן) and reads the rest in the order ⁹, לָכֵן of ¹⁰ + ¹⁵, ¹⁶, ¹⁷, ^{11a}, ^b, ^{12a}, ^{11c}, ^{12b}, ^c, ¹³, ¹⁴, ¹⁸; Bu. omits ¹¹, ¹², ¹⁵⁻¹⁷, and reads the remainder in the order ⁹, ¹³, ¹⁴, ¹⁰. Bu. treats ¹¹ and ¹² as tristichs, as which they would stand apart from the surrounding distichs; ¹¹ might well be a tristich, ¹² less naturally; at the same time, even when transposed (as by Du.), ^{12a}, ^{11c} do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

10. שְׁמַעָה] 2 MSS, $\mathfrak{C}\mathfrak{S}\mathfrak{V}$ שְׁמַעו: so Hi. Bu. Be.^T. This agrees with the fact that Elihu is here addressing the friends (vv.^{6. 11 ff.}): still Di. (though he allows that this "im Grunde besser passt") points out that he has Job distinctly in mind (cf. ³³¹), that it is "at least not impossible" that at the end of a paragraph he might invite him particularly to attend, and that the correction of שְׁמַעָה into שְׁמַעו is easier to understand than the opposite change.

ף] frequent in Elihu (Bu.); [see ³⁴^{12. 17} ³⁵¹⁴ ³⁶¹⁶ ³⁷^{1. 11}].

11. הוֹחֵלְתִּי] the Hif. also v.¹⁶: elsewhere in the book the Pi. יָחַל.

[אֲזִין] contracted from אֲזָאִין which is read by 5 MSS ^{Ken.}; cf. וַיִּזְעַל, Nu. 11²⁵ (G-K. 68i).

[עַד] different from אֶל or ל, and implying not listening to something *present*, but (Bu.) “listening eagerly for something *expected*”: I listened *even unto* your reasons, *until* your reasons came (cf. ^o): “listened *for*” (EVV.) is adequate in English.

[תְּבוֹנוֹתֵיכֶם] *your understandings*, i.e. words or speeches in which your understanding would declare itself: EVV. *reasons* is a fair paraphrase.

12. [וְעֵדִיכֶם] with counter-tone for [G-K. 1030]. עַד itself is peculiar (for 38¹⁸ is not parallel),—probably (Di.) as in ¹¹.

[אֵין לְאִיּוֹב מוֹכִיחַ] [cp. אֵין לוֹ מָקִים, Jer. 50³²; אֵין לִי מְכִיר, Ps. 142⁵; אֵין לֵה מִנְחָם, La. 1² (^{9. 17} מ' לֵה); אֵין מִשְׁעָ לֵה, Dt. 22²⁷; דִּרְשׁ אֵין לֵה, Jer. 30¹⁷. In these cases ל does not introduce the obj. of the part.—for an emphatic *prefixing* of the obj. there would be no reason—but goes closely with the אֵין, as obviously when אֵין negatives a noun (e.g. Gn. 11³⁰); cp. *Lex.* s.v. אֵין 3. With the מ in ^b (מָכַם) after לְ אֵין, cp. La. 1²].

13. [פֶּן] = (Beware), *lest*, as 36¹⁸, Is. 36¹⁸.

[יִדְפְּנוּ] *drive him away*. 1 MS יִרְדְּפוּ, *pursue him* (so Grä.); 1 MS יִהַדְּפוּ, *thrust away* (2 K. 4²⁷).

[14. וְלֹא עֹרֵךְ אֵלַי מִלֵּין וּבִאמְרֵיכֶם לֹא אִשִּׁיבֵנוּ] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., e.g., says “the meaning is: his weapons can do *me* no harm, for my (weapons) are different from yours”; on this view v. ^{14a} is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and ^{14b} is a reason for ^{14a}; but neither the antithesis nor the reason is clearly expressed: on Bu.’s view we should expect at least to find אֵלַי prefixed to עֹרֵךְ instead of ו before בִּאמְרֵיכֶם, and יִעֲרֹךְ impf. for עֹרֵךְ pf. Similar objections lie against other explanations of [פֶּן]. The presence of the parallel terms מִלֵּין and (וּ בִּ)אמְרֵיכֶם—at the end of the first and beginning of the second lines respectively (cp. Gray, *Forms of Hebrew Poetry*, p. 67 f.)—suggest that the lines were originally

more exact parallels than in $\mathfrak{H}$; if they were, לא ערך conceals a parallel to לא אשיבנו, and אלי, perhaps, to כם—in ובאמריכם. As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than $\mathfrak{E}$) by haplography, and the mutilation (also perhaps later than $\mathfrak{E}$) of ה into י; read בְּאֵלָה (or בְּאֵל־עֵד, Bi.) לא אֵעֲרֶךְ for לא ערך אלי: τοιαῦτα, in $\mathfrak{E}$'s paraphrastic rendering of ^{14a} (^{14b} is omitted in $\mathfrak{E}$) ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα, is, of course, the exact equivalent of בְּאֵלָה; cp. τοιαῦτα πολλά = כְּאֵלָה רְבוּחַ in 16²; the weight of $\mathfrak{E}$'s support for כְּאֵלָה would be greater but for a tendency of the version to insert τοιαῦτα (after the noun, however, and not as here and in 16² before) when it was certainly not in its Hebrew text: see 15^{4,13} 33¹⁶, and cp. 39¹⁴ (= 40⁴), but not 8¹⁸, where τοιαῦτα = כ (at the end of v.¹⁷) and ה (at the beginning of v.¹⁸).]

ולא] $\mathfrak{SV}$ omit the ו; whether it was in the text paraphrased (see last n.) by $\mathfrak{E}$ is quite uncertain.

15. [העתיקו] the "internal" Hif., with a (virtually) intrans. sense (G-K. 53^d), as Gn. 12⁸ 26²². $\mathfrak{E}$ (Θ) ἐπαλαίωσαν ἐξ αὐτῶν λόγους (from the sense of קַח in 21⁷, and in Aram.).

16. [והחלתי] Ew. Hi. De. Di. Du.: And should I wait (והחלתי) because they speak not? for the ו consec. with the pf. introducing a question, see Dr. 119^γ, G-K. 112^{cc}: cf. Ezk. 18^{13,24}, Nu. 16¹⁶, Is. 66⁹ וְעֲצַרְתִּי, and Ps. 50²¹ וְהִחַרְשֵׁתִי (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, ואני אוחל would be expected; but "And I waited" (והחלתי, with simple *waw*), etc., yields a very poor sense, besides equally needing the emphatic pron. (ואני החלתי). It may be noticed, however, that the emphatic pron. follows (twice) in ¹⁷. [Ehrlich וְהִחַלֹּתִי, and so I begin; but the אני would still be as much missed.]

17. [אֶעֱנֶה] the punctuation as Hif. (Qoh. 5¹⁹†, where the ו in אֶעֱנֶה is probably dittographed) is very strange: probably אֶעֱנֶה חֲלָקִי was avoided, as the construction was felt to be awkward, and אֶעֱנֶה חֲלָקִי was intended to mean, "I will *make* my part *answer*." Ew. conjectured (§ 192c, n. 2) that it was a proverbial saying, meaning (הָעֲנָה), a denom. from מַעֲנֶה, a

*furrow*¹) "I also will *furrow* my own field!" fig. for, do the part that belongs to me. The explanation is clever, and might well be right, but it is precarious. If אענה means *will answer*, אענה must be read.

יְחַלְקֵנִי [חלקי] acc. of reference, *as regards* my part: Gn. [41⁴⁰] (G-K. [118*h*]); or a kind of cogn. acc.? or, answer my part (respond to its call)? [or, rather, so the parallelism suggests, *make reply with my portion* (cp. 15² n.): see exegetical n.]. Ehrlich לְקָחִי—excellently, if emendation is necessary.

18. כִּי פִי מֵלֹאחִי [כי] The line is somewhat short: hence Ley מֵלֹאחִי for Be.^K מֵלֵךְ for כי, Du. either אֲנִי or אֲנִי.

מֵלֵךְ [מלתי] for מֵלֹאחִי (so c. 20 MSS): cf. 1²¹ יִצְחָקִי (G-K. 23*f*, 74*k*).

19. הִנֵּה [הנה] Bi. Ley, Be.^K m. c. הִנֵּה.

יִבְקַע [יבקע] the tense is expressive (Dr. § 37 ff.): EVV., excellently, "*is ready to burst*." As regards the syntax, בִּמְנִי "is conceived as its gramm. obj. on the principle of 22⁹" (Di. Bu. G-K. 121*b*), or (Du.) יִבְקַע may be a clerical error for יִבְקַע, due to the preceding יִפְתָּח; so Bu. (alt.) Be.^K, ὡς ὅτι περ φύσῃ τῇρ χαλκῆος (as though חֲרָשִׁים); סֶן מִן אֲבָנִים (as though (Be.) מִן אֲבָנִים חֲרָשִׁים!).

20. וַיִּרְוַח לוֹ [וירוח לו] 1 S. 16²³ † וַיִּרְוַח לְשֹׂאֵל: cf. רִיחַ, Est. 4¹⁴; רִיחָה, Ex. 8¹¹, La. 3⁵⁶, + Ps. 66¹² (for רִיחָה).

21. וְאֶל-אָדָם [ואל-אדם] MS⁵⁹⁷ (de Rossi) וְאֶל for וְאֶל, *i.e.* and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be.^K (with a ?) וְאֶל אָדָם for וְאֶל אָדָם.

אֲכַנָּה [אכנה] 22, Is. 44⁵ 45⁴†.

22. כִּי לֹא יָדַעְתִּי אֲכַנָּה [כי לא ידעתי אכנה] The constr. of the impf. is more Syriac than Hebrew: see Dr. 163, *Obs.*; G-K. 120*c*; Nöld. *Syr. Gr.* § 267. Cf. Is. 42²¹ יִדְרִי . . . חֲפִץ, 47⁵, La. 4¹⁴. [Richter יִשְׁאֵל, כי לוֹ אֶל רָעִי אֲכַנָּה, and in יִשְׁאֵל^b for יִשְׁאֵל.]

[כמעט] cp. Ps. 2¹² 81¹⁵.]

¹ ["On מענה, the furrow (cp. Ps. 129²), at the end of which the ploughman turns, see Dalman, *ZDPV*, 1905, p. 27 ff. . . מֵעֵנָה still means a furrow in Palestine" (Dr. Samuel², p. 109, on 1 S. 14¹⁴). Cp. *Ohal.* 17² (cited by Levy, *s.v.*) חֲרַשׁ חֲצִי מֵעֵנָה, if any one has ploughed the half of his furrow.]

CHAPTER XXXIIL

1. **ואולם**] *Howbeit*, “breaking off, and turning aside to a new subject, as 14¹⁸” (Di.). [**אולם**, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job (1¹¹ 11⁵ 12⁷ 13⁴ 14¹⁸ 17¹⁰ with ׀ as here, and 2⁵ 5⁸ 13^{8†} without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. **הנה נא**] as 13¹⁸ 40^{16f.}; *Lex.* 609b.

בחני] **חך**, strictly the palate or roof of the mouth, is here used in synonymous parallelism to **פי**, as in Pr. 5³ 8⁷ to **שפתים**, in reference to speech: cp. also 31⁸⁰.]

3. My words are (=embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, *as something pure* or sincere). Cf. **שפה ברורה**, Zf. 3⁹. Be. Du. **לבי אמרי דעת שפתי ברור מללו** (Du. **יִשְׁק**), My heart *is astir* (Du. overflows) with words of knowledge, My lips speak that which is pure: **רחש**, as Ps. 45²; **יִשְׁק**, as Jl. 2²⁴, **הַשִּׁיקוּ הַיָּקִבִּים תִּירוּשׁ וַיִּצְהַר**, 4¹³. **רחש** is excellent (Ps. 45²); but it deviates much more from **יִשְׁק** than **יִשְׁק**. Either Be. or Du. give a couplet superior stylistically to **יִשְׁק**: but the loss of **יִשְׁר** is considerable. **Σ** om. **דעת**, so Grimme, St. (keeping ^a as **ϩ**), “And my lips speak that which is pure”; but it is not clear that **Σ** did not *read* **דעת**, a strictly *verbal* rendering may not have been intended.

5. **השיבני**] see on 13²². [^a is rather short: **Σ** + **שִׁבְנִי** (ct. v.³²), which does not necessarily imply that **דבר** was read, for cp. 13²² **Σ**. **Σ** + **πρὸς ταῦτα**, whence Du. **אלה**, **Ley** **על־זאת**, Nichols **לזאת**.]

ערכה] **מלך** (32¹⁴) or **משפט** (23⁴) might be supplied; but **החיצנה** suggests (Del. Bu.) that **מלחמה** is in the poet's mind:

עֵרֶךְ with ellipse of מַלְחָמָה is not unfrequent (*Lex.* p. 789*b*); probably, indeed, the word is intended to suggest both ideas.

[הַתִּיצֵבָה] in a military sense, as 1 S. 17¹⁶, 2 S. 23¹².

6. כַּפִּי [כַּפִּי] as [Ex. 16²¹ אָכְלוּ כַּפִּי], each *in proportion* to his eating; so here lit. I am *in the proportion* of thee as regards God, *i.e.* I stand towards God even as thou dost (*Lex.* 805*b*) [*Grä. St.* בְּמִדָּה].

[לֹא אֵל] [Be.^K (?), Ehrlich אֵל].

[קָרַצְתִּי] In NH. קָרַץ is used of a baker *cutting* off pieces of dough, or of cutting off grapes in a lump with the cluster (*NHWB* iv. 388*a*).

7. [אָכַפִּי] from אָכַף†: cf. the vb. Pr. 16²⁶ לֹא עֹמֵל עִמָּה לוֹ. נֶפֶשׁ עֹמֵל עִמָּה לוֹ. כִּי אָכַף עָלָיו פִּיהוּ. The √ is common in Syr. [and Jewish Aramaic, cp. מַה אֵיכַפְתָּ לָּהּ, *What does it matter to him? What concern is it of his?* examples in *NHWB* i. 77*b*, 78*a*. אֵל [כַּפִּי] לֹא; Pr. 6⁷, אֵל, *there is no one to urge, or compel, him*: אֵל [כַּפִּי] לֹא; אֵל [כַּפִּי] לֹא = οὐκ ἀνάγκη λέγειν ὑμῖν (these and other examples in *PS.* 189*a*). Thus *urgency* rather than *pressure* (RV.) should be the force of אָכַף]. אֵל ἡ χεῖρ σου = כַּפִּי (cf. 13²¹): so Ol. Hi. Wr. Hfm. Sgf. Be. Bu. Du.,—with, naturally, חֲכָדָר (Be. Sgf. Bu. Du.). But the Aramaism may well be original: the other words of 13^{21*a*} are not quoted exactly.

8. מִלִּי [מִלִּי] would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. אֵל^K, אֵל^A אֵל express the pron.; but the case is not one in which we can be sure that they *read* it. EVV. insert “thy” in italics.

9. בְּלִי פִשְׁעִי [For בְּלִי with a noun (*without* . . .) forming a negative clause synonymous in meaning with a preceding adj., see 24¹⁰, Ps. 63²].

[חָהַף] an Aramaism, from the √ חָהַף, חָהַף (rare), to *rub* or *cleanse*, especially the head.

10. הֵן [Oo. Be.^K וְהוּא].

[תְּנוּאוֹת] Nu. 14³⁴†. הֵנָּה is to *frustrate* or *thwart* a purpose, Ps. 33¹⁰; to *annul* or *disallow* a vow, Nu. 30⁶: so תְּנוּאוֹה in Nu. 14³⁴ (וַיִּדְעַתֶּם אֶת־תְּנוּאוֹתַי) is my *frustration* (*sc.* of your purpose; RV. paraphrasing *my alienation*); and here תְּנוּאוֹת

are *frustrations*, i.e. vexatious interferences with my plans (cf. 17¹¹). But it is highly probable that תַּאֲנוּת should be read (so Wr. Bu. Du. Be. Barth), i.e. *occasions* or *opportunities* (viz. of hostility), from אָנָּה (Arab. 'anā', to come at the right time), to bring at the right time, or opportunely, Ex. 21¹³ לִירוֹ אָנָּה וְהָאֱלֹהִים לִירוֹ; Hithp. to make an opportunity for oneself, seek a quarrel, 2 K. 5⁷ כִּי מִתְאַנֶּה הוּא לִי; Jg. 14⁴ כִּי תִאָּנֶה הוּא מִבְקֵשׁ מִפְּלִשְׁתִּים.

This sense is already expressed by § (אֲנִי־לִי).

II. [יָשָׁם] point יָשָׁם: see on 13²⁷.

[בסדר] See on 13²⁷. [V.¹¹ (Bi. Du. om.), like 10^b from 13²⁴, is cited verbatim, except for the necessary changes in the persons, from 13²⁷: ct. 9. 10^a which summarize some of Job's charges, but with new terms (חָף, תְּנוּאוֹת).]

12. [זאת] acc. of respect, "as regards this," Anglicè, "in this": so (with זאת) 19²⁶ (si vera l.), Ezk. 20²⁷†. Ew. Di. Del., and in effect RVm. "Behold, in this thou art not in the right," (so) I answer thee"; but the parenthetical אַעֲנֶךָ is un-Hebraic (though, cf. Ex. 5¹⁶ אֲמַרְיִם). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [אַעֲנֶךָ is thus, probably, corrupt: possibly it is a variant of (לֹא)עֲנֶה in 13: אַ in both vv. has οὐκ ἐπακήκοέν μου. Still the simple omission of אַעֲנֶךָ would leave 12^a rhythmically rather deficient.] Α πῶς γὰρ λέγεις, Δικαίως εἶμι καὶ οὐκ ἐπακήκοέν μου; whence Bi.¹ הִן זֹאת וְלֹא יַעֲנֵנִי (Bi.² צַדִּיקְתִּי (צַעֲקָתִי, cf. 19⁷ 30²⁰); Du. הִנֵּה אִם אֶצַּעַק לֹא עֲנֶה, Behold, if I cried, he would not answer (? יַעֲנֶנִּי); Be.^K וְלֹא אַעֲנֶה הִן תֹּאמַר צַדִּיקְתִּי וְלֹא אַעֲנֶה (as 19⁷; וְלֹא אַעֲנֶה, as [1 Ch. 13¹² (|| אִיד, 2 S. 6⁹), Dn. 10¹⁷†]). Of these Be.^K has the advantage of adhering most closely to Α; but תֹּאמַר for זאת and the transposition of לֹא are both violent changes.

[כִּי יִרְבֶּה אֱלֹהֵי מֵאוֹשׁ רַבָּה in the sense of to be great [occurs here only in reference to persons: of things, Gn. 43³⁴. The כִּי is commonly taken to be causal: it might introduce the explication of זאת (pointing forward as in 10¹³), if the following clause were suitable: this it is not in H, for we cannot translate H with Ehrlich, that God acts too severely against men. But יִרְבֶּה may be corrupt]. Α αἰώνιος (apparently =

מַעְלָם) γάρ ἐστὶν ὁ ἐπάνω (apparently עליון for אלוה) βροτῶν, whence Du. מַעְלָם for בי ירבה, God *hideth* (his eyes) from men (מַעְלָם with ellipse of עיניו, as Ps. 10¹). But the change is very violent, besides being, in fact, not necessary.

13. [ריבות] G-K. 73.

כי כל דבריו לא יענה The older renderings, "For he giveth not account of any of his matters" (AV., RV.), "is not responsible for" (Ges. Del.¹), are inconsistent with the meaning of עָנָה; "all his words he answereth not" (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) דְּבָרִי for דבריו. ~~It~~ can only be rendered (Del.²), That he answereth not any of his (man's, v.¹²) words (appeals): but, as Job is the only man of whose treatment by God Job complains (19⁷ 30²⁰), it is both more pointed and far more natural to read for דבריו either דְּבָרִי (Hi. Di. Sgf. Bu. Be.), or, following Gr's paraphrase (λέγεις δέ, Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου πᾶν ῥῆμα;) דְּבָרִי, with כי introducing the direct narration, G-K. 157^b (Bi. Du. Be. alt.).

14. [באחת . . . בשתים] *in one way . . . in two ways*; EVV. *once . . . twice*; but, as Del. points out, *once* is אחת and *twice* שתים, 2 K. 6¹⁰, Ps. 62¹² [also c. 40⁵], and באחת is never = בפעם אחת.

ובשתים לא ישורנה שור, as 35¹³; see also 7⁸ 17¹⁵ 20⁹ 24¹⁵ 34²⁹ 35^{5,14}: לא ישורנה = *without* . . . Dr. § 162. Sgf. Bu. St. לא, And in two, without *thy* perceiving it; Grä. לא ישמענה, And in two, without his hearing it; S (Ⲡⲙⲙⲙⲙⲙⲙ), U (repetit), whence Mich. Be.^{T. K} לא ישנה (or Be.^T לא ישננה), And in two he *doth not repeat it*,—but this disagrees with the sequel (in which God is said to speak in more than one way); Du. Be.^K alt. (cf. Σ οὐκ ἀκυρώσει αὐτόν) לא ישיבנה, And in two he *doth not reverse it* (viz. what he has said, his teaching, warning). [Ley, Peake לא ישורנה.]

15. [חזיון] 6 MSS, and perhaps SU (Gr also has ἐν), בחזיון. Gr ἡ ἐν μελέτῃ = בהגיון.

[בנפל תרדמה על אנשים] = 4^{13b}: here probably a gloss from 4^{13b} (Bi. Du. Be. Bu. St.): notice (Du.) the recurrence of אנשים in 16^a.

16. [ובמסרם יחתם] [both words are very ambiguous: the

vb. may be (1) יִחַתֵּם (יח), *seals*, i.e. impresses a seal on, or perhaps, metaphorically, *concludes*: cp. especially the Arabic in, e.g., ختم القرآن, he concluded (the reading of) the Qoran, خاتم النبيين, the seal, i.e. the last, of the prophets: or (2) יִהְיֶה (יֵה: see below), *dismays them*; the prep. ב may be *by means of* (after יִהְיֶה), or it may introduce the obj. of יִהְיֶה (though for this 37⁷ gives only a precarious support). מִסְרָם, which יח supplies with what is probably a conflate punctuation (מִסְרָם), may be (1) מִסְרָם *their fetter* (12¹⁸ n.), which may be indicated by יח's מ (the *scriptio defectiva* being then as in 39⁵) instead of מִ; or (2) מִסְרָם (so 1 MS, de Rossi), *their discipline* (i.e. the discipline imparted to them), which may be indicated by יח's מִ instead of מִ, which would have been required for the meaning *fetter*; or (3) מִסְרָם, *disciplines, admonishments*, though the pl. does not occur elsewhere. If the noun be מִסָּר, does it mean discipline in the sense of suffering (Di. Ehrlich; cp. the Mishnic מִסְרָה), or disciplinary *instruction*, or *warnings* (Bu. Dr.)? In favour of the latter is 36¹⁰, where the parallel strongly suggests that מוֹסֵר is something *spoken* to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v.¹⁹ onwards]. Ἐν εἰδέναι φόβου τοιοῦτοις αὐτοὺς ἐξεφόβησεν ('Α πλῆξει αὐτούς: ܐܢܝܢܐ); whence for יִהְיֶה, Wr. Bi. Hfm. Bu. Du. Be. יִהְיֶה: Du. Be. also, for מוֹרָאִים, מוֹסְרָם (Dt. 4³⁴): Be. alt. בְּמַעֲרָצִים, but ἐν εἰδέναι corresponds rather to מוֹרָאִים, *visions*. [Perhaps we have in εἰδέναι φόβου traces of a double rendering of מוֹרָאִים: (1) εἰδέναι, (2) φόβοις; for τοιοῦτοις, see n. on 32¹⁴. Nichols, after Ἐν, במראי מורים.]

17. [להסיר אדם מעשה. Rd. after Ἐ ($\alpha\pi\omicron\ \acute{\alpha}\delta\iota\kappa\iota\alpha\varsigma$), ס (סִפֵּק), U (ab his quae fecit), ע (מן עוברה) : so virtually EVV. (*from his* in italics), Di. al., מעשה being understood from the context (cf. פָּעֻלָּם , 36^b) to be an *evil deed* (*facinus*). Bi. Du., following Ἐ more closely, מַעֲלָה ; but (Bu.) $\acute{\alpha}\delta\iota\kappa\iota\alpha$ may be only an explanation of מעשה . Be. either מַעֲשֶׂק , or מַפְשָׁע , or מַפְעִיָּה . [Ehrlich quite differently: לְרִסְחִיר מֵאֵרֶם מַעֲשֵׂהוּ, retaining ^b unchanged.]

וְגוֹה מַגְבֵּר יִכְסֶה, the Aram. form [as, *e.g.*, in Dn. 4³⁴, Is. 3²⁷] for וְגוֹה, as 22²⁹, Jer. 13¹⁷; לְהַסִּיר . . . יִכְסֶה, as Is. 10² and often, Dr. § 118. To *hide* pride from man yields, however, a poor and doubtful sense: to *hide* is not = to *withdraw*, *wean from* (Del.). Hence Di. Du. Be.^K (as an alternative, see below) יִכְלֶה; Reiske, Bi.² Bu. Du. alt. יִכְסֶה, *cut away* (as with a knife or sickle; Is. 33¹² קוֹצִים בְּסוּחִים, Ps. 80¹⁷ † בְּסוּחָה, of a vine). ὁ δὲ ἐξ ὧμα αὐτοῦ (= גוֹה (20²⁵ n.): so also ἀπὸ πτώματος ἐρρύσατο; hence Bi.¹ וְגוֹה מְשֻׁבֵּר יַפְצֶה (יַפְצֶה, to *rescue* (Aram.), as Ps. 144⁷); so Be.^K (as an alternative), with יַפְצֶה alternative for יַפְצֶה.

18. וְיַחֲשֹׁךְ carrying on ¹⁷ לְהַסִּיר: *that he may*, etc. (Di. De. Bu. RVm.). [Du. וְיַחֲשֹׁךְ or וְיַחֲשֹׁךְ: but for the absence of waw in 18, cp. Is. 64¹, Pr. 2².]

מִנִּי] see on 6¹⁶ and 31⁷.

וְחַיָּה a late syn. for נֶפֶשׁ, and probably properly (Hengst. Bu.) an adj. *the living one* (sc. נֶפֶשׁ: cf. נֶפֶשׁ הַיָּה, Gn. 2⁷, al.; and יַחַיָּה, Ps. 22²¹ 35¹⁷; except 38³⁹, always || to נֶפֶשׁ, and except 33²⁰, in the || following clause): vv. 22. 28 36¹⁴, Ps. 78⁵⁰ (לֹא חָשַׁךְ מִמּוֹת נֶפֶשׁ וְחַיָּה לְרַבֵּר הַסִּנִּיר), 143³ (in the orig., Ps. 7⁶ (חַיָּה), perhaps 74^{19b}; and of the soul, as the seat of *appetite* (v. 20 n.), 33²⁰ 38³⁹ †.

בְּשִׁלַּח יַעֲבֵרוּ cf. 28 נֶפֶשׁ מַעֲבֵר בַּשַּׁחַת, and 36¹² בְּשִׁלַּח יַעֲבֵרוּ. בְּשִׁלַּח is a late word (36¹², Jl. 2⁸, 2 Ch. 23¹⁰ (for בְּלִים in the || 2 K. 11¹¹) 32⁵, Neh. 4^{11. 17} †) for *missile*, *dart* (Arab. *silāḥ*, weapon): עָבַר ב' is rendered by Di. (cf. EVV. *perish by*) *pass away* (= disappear, perish; cf. 34²⁰ וְיַעֲבֵרוּ), *through* or *by* the missiles of Divine retribution; by Hi. De. Bu. Du. *pass on into* (cf. v. 28 מַעֲבֵר בַּשַּׁחַת) the missiles, fig. for, *rush into* destruction unconsciously, De. remarking that עָבַר, sq. ב', has the presumption of meaning to "pass on *into*" (as v. 28). Du.'s בְּשִׁלַּח (both here and 36¹²) forms an excellent || to א, and is in itself very suitable (Bu.'s objection that it is "without parallels" is only partly true: there are many cases of the *loc.* after ב, as Jos. 15²¹ בְּנִגְבָּה; and Ps. 9¹⁸ לִישְׁאוּלָה occurs); but it is venturesome to make the same correction *twice* (here and 36¹²); and unusual expressions are char-

acteristic of Elihu. $\text{Et} \epsilon\acute{\nu} \pi\omicron\lambda\epsilon\acute{\mu}\omega$ is evidently a paraphrase of M .

19. [יהוֹבָח] the tense is correct, the pf. with *waw cons.* describing what is likely to happen often (cf. ^{20a}, and the bare impf. ^{21a}). $\mathfrak{E}\mathfrak{S}\mathfrak{Y}$ יהוֹבָח not altering the sense [but giving, as in ¹⁶, an active cstr.; $\mathfrak{E}\mathfrak{L}$ also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf. $\mathfrak{E}$ πάλιν δέ): hence (Du.) it would be perhaps better to read גם יִבָּח; Be.^K Bu. או יִבְחֶנּוּ. But $\mathfrak{E}$ πάλιν may be merely explanatory.

[מכאוב] [here only in Job; in 2¹⁸ 16⁶ כאב].

משכבו] &U, Bi. Grimme, Be.^K משכב [as in v.¹⁵: note the similarity of the expressions describing the occasions or means of Divine discipline עלִי משכב, בתנומות עלִי משכב].

ריב] so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": רוב, Qrê, Or. (both Kt. and Qrê) Θ (Θ) (πληθός), S (סל), T (סונעי), U (omnia), Ew. Di. RVm. Du.: "While the multitude of his bones (*vid.* 4¹⁴) are firm" (Du. *are lamed*: אטר for אתו after Θ (Θ) ἐνάρκησεν U marescere facit). Fried. Del. explains ריב from Assy. *rōb* = ἐκλείπειν, *to vanish* (HWB 614 f.). Sgf., for ריב or רוב, בא, Be. רקב (cf. Pr. 12⁴ בעצמותיו, 14³⁰ בקרב קנאה, Hab. 3¹⁶ רקב בעצמי: for רקב see on 5³).

20. [וְהִיטְמוּ חֵיתוֹ לַחַם] The pf. with *waw* cons. (frequent.), as v.¹⁹. וְהִיטְמוּ † only here (but *vid.* on 6⁷). Aram. וְהִיטְמוּ is to *be foul*, 38¹⁴ טְמֵא וְהִיטְמוּ, a *soiled garment*; Syr. וְהִיטְמוּ is to *make foul*, וְהִיטְמוּ, *fetid*; Arab. *sahama* is to *stink*, or *be fetid* (Lane, 1263), *sahama* is to *repel* (Freyt. : cf. Daūd Alfāsi, as cited by De.); and וְהִיטְמוּ here, as in 38³⁹, is a syn. of נָפַשׁ (v.¹⁸ n.), as the seat of *appetite* (Ps. 107⁹, Is. 5¹⁴ and often). Hence וְהִיטְמוּ may be rendered: (1) His appetite *maketh* it, bread, *foul*, i.e. *treats it as loathsome* (the sf. in וְהִיטְמוּ anticipating the obj. : see 29⁸ n.); so (virtually) EVV. *abhorreth bread*; or (2), from the Arab., His appetite *makes him repel* bread; so virtually Di. De. The Arab. *repel* (unless *sahama* means properly to *loathe*) is somewhat remote; so (1) is preferable. The anticipatory sf. is,

however, rare, and often textually doubtful (see 29³ n.), and its use here seems gratuitous: so prob. וְהָמָה (cf. on 6⁷) should be read (Du. Be.; Bu. alt.).

21. וַיִּכַּל] for the juss. form, see on 13²⁷ 18^{9.12} (Dr. § 172).

מִרְאִי] in pause for מִרְאֵי, as 1 S. 16¹² (טוֹב רֵאִי); so הָלִי, etc. (G-K. 29m end, 93s). *Away from seeing* (= so that it cannot be seen; so Hi. De.): מִן, as Gn. 23⁶ 27¹, Is. 23¹. The rendering *vom Ansehen* (or *vom Ansehnlichkeit*) *weg, without fair appearance* (Di. Bu.; De. perhaps preferable), seems to put more into רֵאִי than it contains, making it = מִרְאָה, which does mean not only *appearance*, but also *fair appearance*; in 1 S. 16¹² רֵאִי has itself a neutral sense, and the expression only means definitely “*good-looking*” through טוֹב. Du. Be. מִרְוִי (Is. 24¹⁶ †), *through leanness*; but “as Is. 24¹⁶ is dubious, read then מִרְוֹן” (Bu.), as Is. 10¹⁶. Ἐ ἕως αὐτὸς σαπῶσιν αὐτοῦ αἱ σάρκες, not expressing מִרְאִי.

וְשָׁפִי [עֲצַמְתִּי] is || to בָּשָׂרוֹ in ^a: presumably, then, וְשָׁפִי is parallel to יָכַל, and לֹא רָאוּ to מִרְאִי; but the two last terms are suspiciously alike, and not improbably לֹא רָאוּ is a corruption of מִרְאִי which was repeated from ^a to the extrusion of the original parallel term in ^b (cp. 8³ n., and *Forms of Hebrew Poetry*, 295 f.). Ἐ may be a paraphrase of καὶ, or of some earlier form of the text; in it κενά (whence King in *JThS* xv. 79 לָרֵק, rendering, very hazardously, *with emaciation*) corresponds to לֹא רָאוּ, καὶ ἀποδείξῃ to וְשָׁפִי. The root שָׁפָה in OT. occurs elsewhere only in the Nif. part נִשְׁפָּה (הר), Is. 13², a *wind-swept, bare* mountain, and the noun שָׁפִי, pl. שָׁפִיִּים, of hills that were *bare*, or *wind-swept*, possibly also in the obscure שְׁפֹת, *cream* (?), or *cheese* (?), 2 S. 17²⁹. In Arabic سفا is used of wind lifting up and carrying away dust, as, e.g., سفت الريح التراب; hence the commonly accepted explanation of נִשְׁפָּה in Hebrew as applied to hills. Here, if the text is correct, the word might mean *bare*, denuded of flesh (cp. سفا, *emaciation*), and must have some such sense, if עֲצַמְתִּי לֹא רָאוּ is correct, and really means *his bones which were (formerly) not seen* (because covered with flesh); cp. *U et ossa, quæ tecta fuerant, nuda-*

bantur, and Yahuda (who in *JQR* xv. 712 f. equates שָׁפָף with شَف to be transparent) *his bones become visible*. Certainly this makes the v. hyperbolic: his flesh has entirely disappeared, and his bones, no longer clothed with flesh, alone are to be seen! But the hyperbole must not be avoided by weakening down the picture to that of bones sticking out under the flesh, as in EV. "his bones . . . stick out": this translation goes back to Sebastian Münster's version, extra prominent ossa eius, quæ (prius) videri nequibant, and this in turn to Jewish exegesis represented by Levi ben Gershom's equivalence נָבֹהוּ, שָׁפָף, which was suggested, perhaps, by the fact that שָׁפִי is a term for a hill, and a hill sticks up and is high; but a hill was not so termed as being something high and prominent, but (see above) as a bare, wind-swept place. If לֹא רָאוּ is not original, or (see next n.) not a relative sentence, it would be simpler to assume for שָׁפָף here the sense common in Aramaic of *crushing*: cp. לֵב חֲבִיר וְשָׁפִי, a broken and *crushed* heart, Ps. 50¹⁹ ט; cp. also Ps. 51¹⁰, where it is used of bones, 89¹¹ (these and other examples in Levy): then render *and crushed are his bones* (without ceasing, or the like), or *the crushing of his bones is*—(unceasing). For the construction, if שָׁפִי (Kt.) is predicative, see Dr. 188(2); the change to שָׁפָף (Qrê) is unnecessary, and indeed gives a rather improbable use of the waw conv. with the pf. Be. proposes וְשָׁחַפּוּ: cp. שַׁחֲפָה as the name of a disease in Dt. 28²²].

לֹא רָאוּ [the Pual of רָאָה here only, and here, perhaps, only because the punctuation has to make the best of a bad text (see last n.). But Di. suggests that the meaning is not simply *to appear, be seen* (נִרְאָה), but *to present a מראה*, i.e. a (fair) *appearance*. This sense, if intended, is more safely obtained from Bu.'s emendation לֹא נָאוּ (the second ו from וְתִקְרַב v. 22)—a good parallel to רָאָה in ^a, if that meant goodly appearance, but see n. above. Both Di. and Bu. regard לֹא רָאוּ (לֹא נָאוּ) not as a relative sentence qualifying עֲצָמוֹתָיו, but as a second predicate: *his bones are bare, without (fair) appearance* (or, Bu., *unattractive*)].

22. לַמְּמָתִים] & ἐν ᾧ, paraphrasing; ΣΤ unto death, Υ

mortiferi, Hfm. Perles, Bu. Be. לָמוּ מִתִּים (for לָמוּ see on 27¹⁴). But (Du.) "the fact that the מִתִּים do not occur elsewhere, any more than does the מָלִיךְ of v.²³, is not a sufficient reason for correcting the text" (similarly Peake). [Yet rhythmically Bu., if לָמוּ might be stressed (yet see 27¹⁴ n.), would be more probable than מָלִיךְ (3 : 2 ; see 17¹³ n.); and the "slayers" would more naturally have been mentioned before the pit.]

23. [עָלָיו] *on behalf of, for him*; as 42⁸ [after הַתַּפְּלִל and, as here, of angelic intervention, Dn. 12¹ הַעֲמִיד . . . מִכַּאֲלֵי ; Lex. 754a, b].

[מִלֵּאךְ] [Nichols om., reviving (with Genung, who retains 'מ) an earlier view that the מָלִיךְ is human (and, indeed, Elihu himself), not angelic. For earlier theories of this kind see Schult.; for a sufficient criticism of them, Di. The omission of מִלֵּאךְ would spoil the parallelism, and is certainly not required by the metre].

[לְהַגִּיד] [Ἐ ἀναγγεῖλῃ δέ; Du. Be.^K ("fortasse") וַיִּגִּד].

[וַיִּשְׁרֹךְ] [Ἐ τῇ εὐαγγελίᾳ, whence Be. Du. מוֹסֵר (cf. ¹⁶). [ἢ, if correct, must mean *what is right for him*, יִשְׂר being rather different in meaning from, e.g., v.³ 6²⁵, and not quite the same as Pr 11²⁴ 14², to which Di. appeals.]

24. [וַיַּחַנּוּ] The implicit subj. is God (Hi. De. Di. Dav.), or the angel (Du. Peake): Bu. וַיַּחַנּוּ וַיֵּאמֶר; but [cp. Dr. § 138 and the examples *ib.* ii. a of waw conv. with the impf. following the pf. in a protasis: e.g. Nu. 5²⁷ 35²²⁻²⁴].

[פָּרַעָה] No vb. פָּרַע is known: read either (5 MSS, Wr. Grä. Hfm. Bu. Du.) פָּרַעָהּ, or (Hrz. Ew. Di. Bi.) פָּרַחָהּ (Del. takes פָּרַע, improbably, to be a by-form of פָּרַח). פָּרַע, to *let loose*, occurs in Hif. Ex. 5⁴, and Qal Ex. 32²⁵; but it is most frequent in Pr., where its obj. is usually מוֹסֵר (1²⁵ 4¹⁶ פָּרַעָהּ אֵל 8³³ 13¹⁸ 15³² נִפְשׁוֹ מוֹסֵר מוֹאֵס נִפְשׁוֹ); פָּרַע would be suitable in *God's* mouth (cf. ^b, and פָּרַח, || פָּפַר, Ps. 49⁸; and also v.²⁸), but not as addressed to the *angel*. It is true, פָּרַע is elsewhere always used in a bad sense, and never as merely = to *release, free*; but on the whole it seems to have the advantage of פָּרַח. If פָּרַח is right, we must suppose that it is used *merely* as a syn. for to *deliver*. The v. is without symmetry: Bu. would

read either *וַיַּחַנְנוּ וַיֹּאמֶר פְּרָעֹה מִצְאֹתִי כִפָּר נִפְשׁוֹ* (a gloss ; *כִּפָּר נִפְשׁוֹ* (as Ex. 30¹², Pr. 13⁸) after Bi.¹, so also Be. St. ; Du. *וַיַּחַנְנוּ וַיֹּאמֶר פְּרָעֹה מִצְאֹתִי כִפָּר נִפְשׁוֹ*), or, with Grimme, *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ* (a gloss ; *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ*), or, with Grimme, *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ* (a gloss ; *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ*), or, with Grimme, *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ* (a gloss ; *כִּפָּר מִצְאֹתִי שַׁחַת מִרְדָּתוֹ*).

℣ has for v. 23-25 :

^{23a.} *ἐὰν ὥσιν χίλιοι ἄγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ
τρώσῃ αὐτόν.*

ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφήναι πρὸς Κύριον,

^{23b.} *ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,*

(^{23b.} *bis*) *τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,*

^{24a.} *ἀνθίξεται τοῦ μὴ πεσεῖν εἰς θάνατον·*

*ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχου,
τὰ δὲ ὀστά αὐτοῦ ἐμπλήσει μυελοῦ·*

^{25a.} *ἀπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου,*

^{25b.} *ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.*

Here it is evident that ²³, ²⁴ are rendered very freely ; and that there is an addition after ^{23a}, and either an addition, or a free doubtlet of ²⁵, after ^{24a}. Du. recovers from ℣ two new couplets: *אִם יֵשׁ בְּלִבּוֹ לָשׁוּב אֶל־אֱלֹהֵי יִרְיָעוֹ חַטָּאתוֹ : יִתְּשׂ שְׂאֵרוֹ בְּיָמָיו עַל־קִיר* and *וְיִמְלֵא מֶחַ עֲצָמוֹתָיו* : “whether,” he adds, “the couplets are original here, or only a marginal citation, cannot so easily be decided : in any case they would not be unsuitable after ²⁵, but they look much more like an alternative text of ²³⁻²⁵, especially with ℣’s *לְמוֹ מוֹחַ* for *לְמִימָתָיו* in ^{22b}” (which, however, Du. does not accept). [The irregularity in form extends back to v.²³ ; in ℣ v.²³ is a tristich (3 : 3 : 3) ; ²⁴ is also a tristich and very abnormal (2 : 3 : 2). The tristichs with certain other doubtful features have been or may be avoided, in more ways than one. (1) Bu., in addition to changes in v.²⁴ noted above, omits in v.²³ *מִלֵּין* and *אֶלָּא מִנִּי אֶלָּא*, so obtaining from ^{23f}. two distichs 3 : 3 ; but at the same time he very questionably destroys an existing distich 3 : 3 (^{23a}. b), which shows a form of parallelism similar to those discussed in *Forms of Hebrew Poetry*, pp. 78-80 ; (2) Du. apart from the addition of *לְנִפְשׁוֹ* at the end of ²⁴, and changes which are rhythmically neutral, simply corrects the verse division of ℣, connecting ^{23a}. b (3 : 3), ^{23c}. ^{24a} (3 : 2), ^{24b}. c (3 : 3) : for 3 : 2, see 17¹⁴ n. (3) v.²⁴ may be reduced to 3 : 3 as by Bu. (1) : and v.²³ expanded to two distichs (3 : 3 and 3 : 2) by providing ^{23c} with a parallel from ℣ (the 4th line of

v.²³ as cited from $\mathfrak{C}$ above); in favour of this is the *order* of the words suggested by $\mathfrak{C}$ וּמְאֵתוֹ יוֹדִיעָהוּ (not 'וּיֹדִיעָהוּ ח', as Du.), for this order would then be due to desire for variety of order in parallel lines (*Forms*, pp. 64 ff., 73 ff.).]

25. $\mathfrak{R}$ טפֿשׁ] [since this is (1) abnormal in form, quadriliterals produced by the addition of ר commonly having the ר *after* the first radical (G-K. 309), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. יִשׁוּב in $\mathfrak{b}$), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 3¹⁹, and that not quite similar to the present, is cited), it is simplest to regard רטפֿשׁ as an error for יטפֿשׁ, not (*ZATW* vi. 212: Kön. *Lex.*), through dittography of ר, for טפֿשׁ. The meaning of טפֿשׁ is presumably *to be plump*, or *fat*: in Ps. 119⁷⁰ it is used, as frequently in $\mathfrak{T}$, metaphorically of the *insensibility* of the heart: cp. הִשְׁמָן in Is. 6¹⁰, which is rendered by טפֿישׁ in $\mathfrak{T}$. In Assy. ṭapāšu is *to be fat*. Those who retain רטפֿשׁ appeal for support (cp. Ges. B. s.v.) to $\mathfrak{L}$ לֶפֶטֶשׁ, *lean flesh* (a meaning the opposite of which is required here) with the ר in its normal position *after* the first radical, and to the Assy. ritpašu, *wide, broad, receptive* (Del. *Assyr. Handwörterbuch*, p. 626b), which has, however, not ט but ת, and is connected not with the root טפֿשׁ but with רפֿשׁ, *to be broad*].

לַעֲר [כַּנְּעָר, *youth* (i.e. the age of youth), 36¹⁴, Ps. 88¹⁶ (פֹּעֵ כַּנְּעָר), Pr. 29²¹ †; = נַעֲרִים, 13²⁶ 31¹⁸ al. Hrzs. Hi. Du. *more than* (in) *youth* (see on 11⁷): Di. (objecting that this rendering would go beyond $\mathfrak{b}$), De. Bu. *through youthful vigour, youthfulness* (von *Jugend(kraft)*, *Jugendfrische*). [$\mathfrak{C}$ פִּנְעָר, as *that of a youth*, cp. 2 K. 5¹⁴.]

יָשׁוּב $\mathfrak{B}$ i. Du. Be.^K (with יטפֿשׁ in $\mathfrak{a}$), supposing ²⁵ to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

עֲלֹמִיּוֹ 20¹¹.

26. וַיִּרְאֵהוּ וַיֵּרָא [הוּ] . . . וַיֵּשֶׁב Bu.

וַיֵּרָא The sense shows that the subj. is the restored sufferer: וַיִּרְאֵהוּ, and he (God) lets him see (Bu. [וַיֵּרָא], Oo., Be.^K with?) is not necessary. [In spite of the intervening וַיֵּרָא with

God as subj., the subj. of וירא would easily be understood to be the same as that of its parallel term יעתר. Bu.'s emendation would, however, prepare the way for וישב in °, if that were correct; but see next n.]

וירשב Du. Be. ויִסְפֹּר, or (better) ויִבְשֹׁר. The emendation is attractive; but the following על אנשים in ²⁷ (with which לאנוש, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of אנוש in the two parallel lines may be due to transcriptional error of the kind referred to in ⁸ n. Ehrlich in ^{27a} אֲנָשִׁים, *the sick*, is improbable: it requires him to emend ישר to יִשָּׁב (thus repeating the vb. of ^{26c}) and to assume for השיב the meaning *to narrate*. Apart from the repetition, Du.'s emendation makes of ^{26c}. ^{27a} an excellent distich of parallel lines: in ^{26c}. ^{27a} are two isolated stichoi between the distichs ^{26a, b} and ^{27b, c}.]

27. ויִשֹּׁר Rd. יִשֹּׁר. יִשֹּׁר might, no doubt, be a poetical indic. for יִשָּׁר; but יִשֹּׁר, as an alternative to יִשֹּׁר, to *sing*, occurs only once (1 S. 18⁶ Kt.); and most probably יִשֹּׁר is intended by the Massoretes to express the sense of *He looketh* (U respiciet; Rabb. AV. RVm.).

[העויות] [not from the root עוה = عوى, whence עָוָן, *error*, *iniquity*, but from ע' = عوى, *to bend, twist* (in Arabic, e.g., of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 38⁷, Is. 21³, La. 3⁰, Jer. 3²¹; and see Dr. on 1 S. 20³⁰]. U for העויות חטאתי ויִשֹּׁר has merely Οἷα συνετέλουν;

וְלֹא שוּוֶה לִי [U (שָׁוָה) non æquale factum est mihi is supposed to mean: it was not requited to me (Del. Di. Dr. RVmg.), though there is no other instance of שָׁוָה with this nuance: still this rendering is less unjustifiable than RV. text, "and it profited me not," and gives substantially what was doubtless the meaning of the originally longer line. U might perhaps be translated: *and it was not meet* (or, *sufficient*) *for me* (RVmg.); cp. Est. 3⁸ 5²³; but this would give a poor sense, and the line would still remain too short. U can also be pointed שָׁוָה: *he hath not made equal*; unless this meant he hath not requited, emendation is necessary]. U καὶ οὐκ ἄξια ἡτασέν με ὧν ἡμαρτον, whence Bi. m.c. בְּחַטָּאתִי; וְלֹא שָׁוָה לִי

Du. ולא שנה לי כעוני (cf. 11⁶, as read by him); Bu., to make the subj. clearer, ולא לא שנה לי; Be.^K as either Bi. or Bu. Bu. adds: "if it is thought necessary to change שנה, שלם would probably be better than Sgf. השבי."

28. חתיו . . . נפשו . . . חתיו, Qrê טו, referring the words to Elihu, who, however, only begins to speak again in his own person in v.²⁹.

[מעבר בשחת] an expression not found elsewhere; and Bu. would either substitute for it the מדרת שחת removed by him from ²⁴, or read, with 2 MSS, as ¹⁸ 36¹², מעבר בשלח. But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v.²⁸ is rhythmically 4 : 3; if any emendation be attempted, it will be safer so to emend as to restore a 3 : 3 rhythm: possibly an original משחת was written בשחת, and then under the influence of v.¹⁸ amplified by the insertion of מעבר.]

29. [פעמים שלש] for the omission of ל, cf. Is. 17⁶. "Its omission gave rise to the reading שלש פעמים, which is expressed by nearly all Vss." (Hrz. *ap.* Di.).

30. [להשיב] Be.^K, after ל, השיב or משיב, quite needlessly. ללאור] for להאור, with elision of ה, for which in Nif. there are a few (doubtful) parallels, G-K. 51^l (the elision in *Hif.* is more frequent: *ib.* 53^q). Du. בן אור חיים (better, להאיר, to let the light of life shine upon him. ל Bu. Be.^K ("perh."), St. לראות for לאור (cf. ²⁸).

32. [חפצתי צדקה] [the infin. after חפץ without ל (cp. G-K. 114^m), and exceptionally with *nun energicum* before the suffix (G-K. 61^d). The punctuation צדקה as a noun would also be possible].

33. ואם אין מתה אנכי 30¹ cf. Gn. 30¹ ואם אין מתה אנכי.

CHAPTER XXXIV.

3, 4. [H¹ om. : MSS and edd. of G supply the vv. from Θ : τὸ καλὸν, however, at the end of ² G (= מה טוב, ⁴ H) shows that the translators of G had ^{3, 4} before them, though they left the vv. almost entirely untranslated ; so Di. Be. Bu. (against Bi.).]

3. [יטעם לֶאֱכֹל] tastes *in order to eat* (tries before eating), Hi. Di. ; tastes *in eating* (לֶאֱכֹל with a gerundial force), Del. G (Θ) ΣΥ βρωσιν, [מִן כֶּסֶלֶד], *escas* = לֶאֱכֹל (ל, the *nota accus.*, as 5² n.),—unless, of course, as EVV. (*tasteth meat*), they merely paraphrase. Bu. very plausibly, יטעם לוֹ אֶכֶל ; cf. 12¹¹ וַהֲךָ אֶכֶל יטעם לוֹ.

4. [נבחרה] Grä. נִבְחַנָּה.

[בינינו] בֵּין, *among*, as Hos. 13¹⁵, Ca. 2^{2, 3}, Ezk. 19² 31³.]

6. [על] = *in spite of*, as 10⁷ 16¹⁷.

[אֶכְזֹב] *I am to lie!* (or, *Am I to lie?*), Di. De. Da., RV. (virtually): the impf., with the same modal force as 9²⁹ (n.). Du. אֶזְזֹב, *I am deceived*: but (Bu.) נִכְזֹב is not to *be deceived*, but (Pr. 30⁶) to *be made a liar*; the sense is thus substantially that of אֶפְשֶׁ. Hi. Am I to lie *against* my right? (cf. AV., RVm.), *i.e.* Am I falsely to admit my guilt? [Ehrlich אֶכְזֹב, and this, or something similar, forming a better parallel than אֶכְזֹב to אֶנֶשׁ חַי, may well be right: cp. Jer. 15¹⁸ כֹּאכִי נֹצַח וּמִכְתִּי כֹאכִי אֶנֶשׁ חַי].

[חֲלִי] Du. (“perhaps”) מִחֲצִי (Is. 30²⁶); Be.^K “prps.” חֲלִי, מִחֲצִי. G (Θ) τὸ βέλος μου = אֶפְשֶׁ.

[בלי פשע] 33⁹.

7. [Line ^a is short: possibly a word parallel in sense to line ^b has dropped out after כִּאֲזִיב.]

8. [וְאָרַח] Pf. with *waw cons.*, with a frequentative force, carrying on יִשָּׁח.

[לחברה] an unusual fem. form of the inf. : G-K. 45*d*.

[וללכת] may carry on וארח (EVV. Ew. Del. Di. al.), and is for going, etc. (Dr. 206; Is. 44^{28b}, Jer. 19¹² al.). But it is more natural to take it (Hi. Di. Bu.) as || to לחברה.

9. [לא יסכן] here intrans. = to *make profit*; in 15³ 22² (sq. ל), 35³ (sq. ל) trans. to *profit*.

רצה; אם ראית גִּנֵּב וַתִּרְצֶן עִמּוֹ 50¹⁸ as Ps. 50¹⁸ רצה עם [ברצתו עם (or ב), is to be *pleased with*: it thus expresses rather less than AV. RV. *delight himself with*, and rather more than RVm. *consent with* (as Ps. 50¹⁸ EVV.).

10. [לכן אנשי לבב שמעו לי] The line is short: hence Bi. Du. insert הַחֲכָמִים הָאֵלֵּינוּ after לָכֵן, which would in itself be a good parallel to אנשי לבב. Still the short line may have been intended to make the introductory exhortation to attend more emphatic.

[חללה לאל מרשע] On the constr. of חללה with אם, *v. Lex.* (27⁵ n.). When construed with מִן, [the act or thing deprecated is regularly expressed by the infin. (*e.g.* Gn. 18²⁵); there would be nothing very strange in nouns taking the place of the infin. as here in אֱל in both ^a and ^b (מרשע, מעַוֵּל), though the only actual parallel in OT. is the use of the *pronoun* in Jos. 22²⁰. But the difference here between nouns and infinitives (מרשע, מעַוֵּל) is merely one of punctuation; and if a word has been lost in ^b (see below) an infinitive in that line was almost certainly originally read, and in that case רשע in ^a is naturally pointed as an infin. also].

[ושרי] [The force of the ל in ^a is extended to ^b]: cp. G-K. 119*hh*. Bi. Be. Du. St. *m. c.* וְלִשְׂרִי, to lengthen the short line,—though the lengthening effected, except upon Bi.'s system (*Ulé Shadday me'ável*), is very slight. It is, however, an improvement stylistically, though not perhaps a necessary one (see 15³; but the instances cited by Del. from Is. (15³ 28⁶ 48¹⁴ 61⁷) cannot be termed elegancies). Bu. *m. c.* מַפְעֵל עוֹל (cf. ³² 36^{23b}), which naturally brings with it in ^a מַרְשֵׁעַ for מַרְשֵׁעַ. Ὡς μή μοι εἴη (as though חלילה לִי,—against the context) ἐναντι κυρίου ἀσεβῆσαι, καὶ ἐναντι παντοκράτορος ταράξαι τὸ δίκαιον, which somewhat supports Be. Du. in reading וְשָׂרִי [and

Bu. in assuming a third word in ^b. The rhythm in $\mathfrak{H}$, Bi. Be. Du. is 3 : 2 (17¹³ n.); in Bu. it is normal—3 : 3; the normal rhythm is also obtained if we read $\mathfrak{H}$ מַעֲנִית צֶדֶק , as in 8³ ('יעות צ'), with $\mathfrak{H}$, which has the same phrase in both passages— $\tau\alpha\rho\acute{\alpha}\xi\alpha\iota$ (8³ $\tau\alpha\rho\acute{\alpha}\xi\epsilon\iota$) $\tau\acute{o}$ $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu$].

II. $\mathfrak{H}$ [פעל] 1 MS Reiske, Grä. Be. כָּפַעַל , which might, of course, be right, but is not necessary (cf. $\text{נִמְנֹל יְרִי אֶדָם יִשִּׁיב לוֹ}$, Pr. 12¹⁴): $\mathfrak{H}$ have *according to*, but this may be merely a paraphrase.

[וכארה] $\mathfrak{H}$ $\text{καὶ ἐν τριβῶν} = \text{ובארה}$, which would give a very poor sense.]

$\mathfrak{H}$ [ימציאנו] cause it to *find, overtake, befall*, Hif. of מצא, as used in such passages as 31²⁹, Dt. 31¹⁷, Ps. 21⁹, Is 10¹⁴.

12. $\mathfrak{H}$ [אף אמנם] 19⁴.

$\mathfrak{H}$ [ירשיע] the Hif., in the sense *act wickedly* (the "internal" Hif., G-K. 53d), is a late usage: Dn. 9⁵ and Ps. 106⁶ הִרְשַׁעְנוּ (in the original passage, 1 K. 8⁴⁷, רשענו). Bu. Du. Be.^K St. יִרְשָׁע , which, as הִרְשַׁע is trans. in vv. 17. 29, may be right.

13. $\mathfrak{H}$ [פקד עליו] *entrusted to him*: פקד על as 36²³, Nu. 4²⁷, 2 Ch. 36²³.

$\mathfrak{H}$ [ארצה] here and 37¹² might be a poetical form for ארץ (properly an old accus. termination: G-K. 90f); but it is more probably a false punctuation for ארצה = ארצו (so 1 MS), Bi. Bu. Be. (compare especially Pr. 8³¹ with 37¹²).

$\mathfrak{H}$ [שם] Schl. Hi. supply in thought עליו from ^a, who hath *laid* (upon him), etc. ?; but ומי implies a *new* sentence into which it would be very forced to carry over the force of עליו. Be. would *insert* עליו after שם, which, of course, is unexceptionable [giving a real parallel to פקד על; but it produces the doubtful rhythm 3 : 4 (21¹⁶ n.)]; Di. Del. *set, founded* (38⁵, Is 44⁷ (text doubtful)): but in this sense שם would be a weak word; in 20⁴ (cited in Be.^T) $\mathfrak{H}$ [מני שים אדם עלי ארץ], the addition of עלי ארץ makes the case entirely different. Bu. שָׁמַר , *keepeth*, Du. בְּתָבַל , "And who *attendeth to* the whole world?" שם (*sc.* לְבֹ; see next n.), as 23⁶ al. EVV. *disposed*, reads into שם more than it contains: *posuit*, not *disposuit*, is the equivalent of שם.

14. $\mathfrak{H}$ [ישיב] so Or.^{Qrē} (Baer, p. 58): 5 MSS Or.^{Kt.} ישיב;

cp. §. שֵׁם לְבוֹ אֵל is to *set one's heart* (i.e. mind or attention) upon, to *regard* (1⁸ (על), 2⁸); הָשִׁיב לְבוֹ אֵל, to *turn back one's attention to*, would, if correct, mean substantially the same. Either רוּחוֹ or נִשְׁמָתוֹ would, in this case, seem to be superfluous: omitting one (Ley omits רוּחוֹ) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3 : 3 rhythm restored] by omitting לְבוֹ (as originally a marginal gloss on 13^b שֵׁם, which has found its way by error into the text of 14^a), and reading אֵם יִשִּׁיב אֱלֹוֹ רוּחוֹ; so Bi. Bu. Du. Be.

(1) [אֱלֹוֹ] [as in ^b refers to God; but under the influence of the intrusive לְבוֹ (see last n.), H (ad eum) referred it to man: and RV. actually substitutes "man" for "him"].

16. וְאִם-בִּינָה בִּינָה, as accented, can be only the imper., for which, however, after אֵם, even if אֵם be taken as expressing a wish (Ps. 81⁹ 95⁷ 139¹⁹), there is no parallel (in Gn. 23¹³, even if the text is correct, לוֹ precedes the imper.,—אֵם אַתָּה לוֹ שְׂקָעִנִי): the least change that is necessary is, therefore, בִּינָה, and if (there is) *understanding* (so Di. Du.): but in this case וְאֵם בִּינָה would be expected, and it is much better to read בִּינָה (Bu. Be.). אֵ אֵ אֵ אֵ אֵ all express a verb: but this is scarcely evidence that they *read* בִּינָה; they may be free renderings of אֵם-בִּינָה.

17. [הֵאָף] 40⁸ [Gn. 18²³ הֵאָף תִּסְפֶּה צְדִיק עִם רָשָׁע wilt thou really sweep away the righteous with the wicked, Am. 2¹¹ הֵאָף אֵין זֶאת, Is not this really (so)? So here: can one . . . really govern? or the force of אָף may here be expressed in English by emphasis, an incredulous *can*? *Lex.* 65a].

חָבַשׁ is to *bind*, *bind up*, especially a wound (Hos. 6¹ al.), and the hair (Ex. 29⁹): here = *keep under control*, fig. for *rule*. The sense (only here) is peculiar (cf. עֲצָר, 1 S. 9¹⁷); and perhaps based on Is. 3⁷ חָבַשׁ הָיָה לֹא אֱהִיָּה (Ἐ ἀρχηγός), though there the sense *bind* is clearly felt, the meaning being, bind up and repair the ruined state.

[צָדִיק כָּבִיר] [On the two adjectives ἀσυνδέτως, as often in Arabic, see] Ew. 270d; Del. [Kön. iii. 376m].

2 MSS יִרְשִׁיעַ (act wickedly, as 12); so also יִתְּיִיב

(only misunderstanding ירשע in the sense of *condemns*, Dt. 25¹); Be. ירשע.

18. הָאָמֵר] read with 1 MS Gr (ὁ λέγων), SY, Mich. Ew. Di. Bu. Du. RVm. etc. הָאָמֵר. הָאָמֵר (the form אָמֵר, as Pr. 25⁷ אָמֵר, Ezk. 25⁸ Mass. and old edd.†: with prefixes always בְּאָמֵר, לְאָמֵר) is supposed to mean, *Is there a saying . . . ?* = *Can it be said . . . ?* or (EVV.) “*Is it fit to say . . . ?*”; but there is no parallel to this use of the simple *inf. c.* (כִּי טוֹב אָמַרְלִי, Pr. 25⁷, cited by Del., is quite different): to express such an idea would require הָאָמֵר (cf. 40², Jer. 7⁹), or הִלְאָמֵר (cf. Est. 7⁸, 2 Ch 19², Gn. 30¹⁵; Dr. 204 *end*), or הִישׁ לְאָמֵר (cf. 2 S. 14¹⁹ *al.*; Dr. 202. 1 with *n.*). Either הָאָמֵר, or Grä. הִיאָמֵר, or Honth. הָאָמֵר (cf. v.⁸¹), or Ley אָמֵר מִי (cf. 36²³), would express substantially (and correctly) the supposed sense of הָאָמֵר (can בִּלְעֵל be addressed to an earthly king? how much less then canst thou condemn the Almighty, v.^{17b}?): but that the question ^{17b} can only be answered in the negative is evident without further proof; and this reading spoils the connection of אֲשֶׁר in ^{19a} (the insertion of *how much less to* in EVV. in ^{19a} is obviously quite illegitimate).

בלִיעֵל] [for 'אֵישׁ ב', cp. 2 S. 23⁶, Nah. 2¹. On theories as to the etymology of the term, see Moore or Burney on Jg. 19²²; *EBi. s.v. BELIAL*].

19. פָּנִים, sc. הַכִּי, 21²⁰ n. Du. proposes הַכִּי, sc. פָּנִים.

שׁוֹעַ] [see n. on 36¹⁹].

[לְפָנֵי] *before, above*: as Gn. 48²⁰.]

[כִּי מַעֲשֵׂה יָדָיו כָּלֵם: רָגַע יָמוּתוֹ וְחַצוֹת לַיְלָה] ^{19a. b} are obviously parallel lines; in spite of some corruption in ^{20b} (יַנְעִשׁוּ), ^{20b. c} are almost as obviously such: between these two distichs the intervening matter ^{19c. 20a} should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for ^{20a} is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 (21¹⁶ n.); and perhaps it may be added, (3) רָגַע and חַצוֹת לַיְלָה look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding ^{19c. 20a} as a distich (Du.), is (RV. Bu.) to combine ^{19c} with ^{19a. b}, and ^{20a} with ^{20b. c} so as to

obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the *end* of a distich, and the second by *prefixing* a line to another distich, would be sufficiently suspicious. It is doubtful whether ^{19c. 20a} are, as and where they stand, a part of the original text. $\mathfrak{E}$ has no translation of ^{19c} in $\mathfrak{H}$, for such are not the last words of v. ¹⁹—*θανυμασθηγαι πρόσωπα αὐτῶν*. $\mathfrak{E}$ in ²⁰ is very free, if really a version of anything like $\mathfrak{H}$; Du. suggests that $\mathfrak{E}$ in ^{19. 20} contains a translation of ²⁵ (לילה) rather than of ^{19c. 20a}. But $\mathfrak{E}$ cannot be safely appealed to against the originality of these lines.]

20. חצות לילה] [Ps. 119⁶² and (ח' הל') Ex. 11⁴†: elsewhere חצי (ה)ל].

יגעשו עם ויעברו] a people (the people of such potentates, v. ^{19a. b}) are shaken violently, and pass away (Di. Del.). נעש is to *shake violently*: of the earth, Ps. 18^{8a. b}, in Hithp. of waves *tossing themselves*, Jer. 5²²; of nations reeling to and fro (under fig. of drunkenness), Jer. 25¹⁶. But the sense thus obtained is not satisfactory: we expect, as the subj. of יגעשו and יעברו, not עם, but the שרים and שוע of ^{19a}. Bu. Be. Oo. Honth. שועים (שו) fallen out after the preceding שו— [Ehrlich שרים] for עָם: Du. מָעָם for עם. The fig. of יגעשו is, however, very strong for either שועים (Bu.) or שרים and שוע (Du.): read probably יגרשו מָעָם, they are *driven out from* a people (*i.e.* a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term ("the mighty") in ^{20c} without a parallel in ^{20b} is awkward: and it would be best, if יגרשו מעם be read in ^{20b}, to emend ^{20c}. Richter proposes for ^{20b. c} יגרשו ויסרים אביר לא ביר, And a mighty one (*viz.* God) removes them without hand; but this by introducing a term for God as the subj. in ^{20c} spoils the effect of the phrase לא ביר. Till something better than this is proposed, it is perhaps safest to assume that ^{20b. c} each contained a term for the classes mentioned in ^{19a. b}. To avoid the objection taken to יגעשו read ינָעֵי; Bu. thought of יַע, but rightly rejected the act. vb. on the ground that God is kept in the background.]

אֲבִירִים וְיִסִּיר, another MS וְיִסִּירוֹ אֲבִיר. The 3rd pl. can be explained (as 4¹⁹ 6² 7³ etc.) by G-K. 144g. But either Be. וְיִסִּירוֹ אֲבִירִים, or Du. St. וְיִסִּיר אֲבִיר (the subj. being God), or Bu. וְיִסִּיר אֲבִיר, is preferable—the last being the neatest and best.

[לא ביד] cp. Dn. 2⁸⁴ עַד דִּי הַתְּגוּרַת אֲבָן דִּי לֹא בִידִין: not by human hands, but by something very different, viz. Divine agency. Similarly La. 4⁶: and, with אַפֶּס in place of לֹא, Dn. 8²⁵ בְּאַפֶּס יַד יִשְׁבַּר; cp. n. on אֵשׁ לֹא 20²⁶].

23. [כִּי לֹא עַל אִישׁ יִשִּׁים עוֹד] usually taken to mean, He doth not long (עוֹד as Gn. 46²⁹ עוֹד צוֹאֲרִיו עוֹד, a rare usage) consider a man (יִשִּׁים עַל, sc. לְבַו; see on v.¹⁴): Di., objecting that this says too little, He doth not *still* (after he has done the deed,—“erst noch”) consider a man; Hi. De., taking שִׁים in the military sense which it has in 1 K. 20¹² (וַיֹּאמֶר שִׁימוּ וַיִּשְׁמְוּ עַל), He doth not long (עוֹד again as Gn. 46²⁹) *attack* a man. But the עוֹד in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (לְהִלָּךְ אֶל אֶל) (בְּמִשְׁפָּט). Read with Reiske, Wr. Bu. Be.^T Du. יִשִּׁים מוֹעֵד (Be.^K יִשִּׁים מוֹעֵד, equally suitable though the pers. subj. has the support of the context: Du. Be. al. יִשִּׁשׁ מוֹעֵד), He doth not (like a human judge) appoint a *stated time* (1 S. 13⁸ שְׂמוֹאֵל אָמַר or שָׁם) (לְמוֹעֵד אֲשֶׁר שָׁם or אָמַר) for a man (to appear, viz., for judgment, 23^b).

[לְהִלָּךְ אֶל-אֶל בְּמִשְׁפָּט] The idiom is unusual; but it is unwise to substitute אַת for אֶל (Ehrlich), since this only half recovers the commoner idiom בְּמִ אַת אַת (Ps. 14³²) or הִבִּיא, בּוֹא, הִבִּיא בְּמִ (14⁸ 22⁴, Is. 3¹⁴, Ec. 11⁹).]

24. [יִרַע] Aram. for יִרָן, as Ps. 2⁹ [Is. 24¹⁹: see *Isaiah*, p. 470].

8² n. [כְּבִירִים]

[לֹא חֲקַר] a short circumstantial clause introduced by a negative of the same type as 8¹¹ 24¹⁰ etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in 36²⁶ as also in 5⁹ 9¹⁰: without (the possibility) of investigation (Bu.).]

after him, . . . *in order to bring*," etc. (this, however, is really nothing more than a statement of the literal sense of *אשר על כן*, and an explanation of the manner in which it (or *כי על כן*) comes to mean *Because*; see *Lex. l.c.*): in either case ²⁸ expresses the *intention* of the acts described in ²⁷; the men in question so act with the intention of challenging God to assert Himself. *אֲנִי רֹדֵף* for *אשר על כן*, whence Bi. St. omit *על כן*; but the rendering is not evidence that *אֲנִי* did not *read על כן*; the translators of EVV. render *Because*, and they certainly read *על כן*.

28. *להביא*] whether this is dependent on *על כן* or on the verb in ²⁷, the meaning is the same: the v. expresses (as explained above) the intention of the actions described in ²⁷.

עליו] = *אֵלָיו* (*Lex.* 41a, 758a), cf. Gn. 18²¹: hardly = *up to*, (for which Di. quotes Is. 17⁷ 31¹, 2 S. 15⁴, 2 K. 25²⁰).

וצעקת] a different word might have been expected [*צַעֲקָה* . . . *צַעֲקָה*: *אֲנִי* om.]: Du. suggests *שְׁעֵת* (Ps. 18⁷ 34¹⁶ 40² 102² al.) or *צִוְחָה* (Ps. 144¹⁴, Is. 24¹¹, Jer. 14² 46¹² †); [cp. 8³ n.].

ישמע] after *להביא*, as 33¹⁷: see Dr. § 118.

29. [Both lines are conditional sentences without conditional particles (G-K. 159b.): for the rhetorical question as the apodosis, cp. 9¹² 11¹⁰ 23¹³.]

ישקט] [may be punctuated as Qal *יִשְׁקַט*, *is still*, i.e. does not interfere (cp. Ps. 83², Is. 62¹): even if punctuated *יִשְׁקַט* (H), it still] may mean *showeth quietness* (37¹⁷, Is. 7⁴ 57²⁰ = Jer. 49²³); but the Hif. may be intended here to express *giveth quietness* (cf. Ps. 94¹³). [Yahuda (*JQR* xv. 713) interprets *יִשְׁקַט* after Arab. *اسقط*, *casts down, causes to fall*.]

יִרְשָׁע] [To gain a more direct antithesis to *ישקט*, Hi. Del. Be.^T (but not Be.^K) emend *יִרְשָׁע* to *יִרְעֵשׁ*, *causeth disquiet* (cp. Is. 14¹⁶)—"eine Verschlimmbesserung" (Bu.). Ehrlich: *יִרְשָׁע*, if he be still, who can be saved?].

יִשְׁוֹרְנוּ] Bu. *יִשְׁפְּרוּ*, who will correct him? (40²). Wr. Be.^T (but not Be.^K) *יִשְׁרְנוּ*, from *שרה* (cp. 37³), when he removes the condemned (lit. hides the face, viz. of the prisoner), who can release him?].

29, 30. ועל גוי ועל אדם יחד : מְּלֹךְ אִדָּם חֲנָף ^{30a} ^{29c} Both towards (or against : sc. he hideth his face) a nation, and towards (or against) a man, alike ; ^{30a} That a godless man reign not, ^b That there be no snares of the people (to lure them, viz. to destruction). The use of מֵן is in itself quite regular, both in ^a (*Lex. s.v.* מֵן, 7b (a)) and ^b (מְּלֹךְ אִדָּם = מְּלֹךְ אִדָּם, as 1 K. 15¹³, Is. 7⁸ al. : *Lex. s.v.* מֵן, 7b (b)) ; but the sense of both ^{29c} and ^{30b} is forced. Bu. regards ^{29c} as a gloss, intended to state expressly that ^{29a, b} is applicable to an individual (Job), not less than to a nation : he then continues (connecting with ^{29a}), after Θ (*βασιλεύων*), Τ (*מְּלֹךְ מְּלֹכָה*), Υ (*qui regnare facit*) חֲנָף אִדָּם מְּלֹךְ, and then fills up the short ^{30b} by prefixing מְּשַׁל : “When he maketh a godless man king, (Even) a ruler out of the snares (fig. for destroyers) of the people” (or, alternatively for ^{30b}, מְּעַקֵּשׁ מְּעַשְׂקֵי עָם, “a perverse one, of the oppressors of the people”). But, as the verbs in ^{29a, b} are sing., would there be any need to add a note to point out that the reference was to an individual, as well as to a people? Du., rejecting חֲנָף אִדָּם as a gloss intended to explain what the עָם מְּלֹךְ אִדָּם are, makes a distich out of ^{29c, 30} : יַעֲרֵךְ אִדָּם (or יַעֲרֵךְ), “But he watches over (8⁶) a people and over men, That no snare of the people reign” (מֵן in מְּלֹךְ אִדָּם partitive, as מִיָּמִי, 27⁶ n.). Be.^K prps. יַפְקֹד for יַחַד ; so St. : [Richter אַחַד for יַחַד (אִדָּם אַחַד = individual, and conjecturally prefixes to ^{29c} וְהוּא יַפְקֹד בְּמִישְׁרִים ; But (whatever may seem to be the case, ^{29a, b}) he visiteth in equity, Both nations and individuals].

[אִדָּם] commonly understood by modern interpreters to denote here the *individual* in antithesis to גּוֹי, a *nation* (see last n.), though Υ *super gentes et super omnes homines* (cp. Du. as cited in last n.) treats אִדָּם יַחַד as a larger *community* than גּוֹי. אִדָּם, properly a collective, so far retained in Hebrew its original character that it never developed a pl. (ct. Phœn. אִדָּמָם), individuals of the human race being commonly indicated by אִדָּם בֵּן, pl. אִדָּם בְּנֵי, as individuals of the bovine kind were indicated by בְּנֵי בָקָר, בֵּן בָּקָר. Nevertheless the sing. אִדָּם does at times refer not to the race, but to individuals of it, and may sometimes be

31-32. "For did one (ever) say to *God* (emph.), I have borne (punishment), without offending (so Ew. Hengst. Di. Reuss: Rashi, Ges. *I will not offend*; but in this case עור would be expected): Beyond (that which) I see, do *thou* teach me; If I have done unrighteousness, I will do it no more." הָאָמַר is, of course, the pf. with ה interrog.: אֶל-אֵל is prefixed for emphasis, cp. (also before ה) Neh. 13²⁷ לָכֵם הַנְּשַׁמַּע, Jer. 22¹⁵, and (before ב) Is. 28^{15, 18}, Mic. 5⁴, (before למה) 1 S. 20^{8b}. The subj. of אָמַר is הָאָמַר (21²² 30²⁴: see G-K. 144e). [Other interpretations of the v. really require הָאָמַר to be differently punctuated, or emended: הָאָמַר, Θ, Du. (see below); אָמַר (Reiske, Ley); להאמר (Bi.); בִּי אֵל אֱלֹהֵי אָמַר (Be.^K (alt.), Richter; cp. מִלֵּס נִלְסֵן 5].

בלערי אחוה] *apart from* (Gn. 41⁴⁴): for the *st. c.* before a rel. cl., with ellipse of *that which*, cf. Jer. 2⁸, Ps. 65⁵ (G-K. 130d). **Θ** (**Θ**) ἀνεῖμαυτοῦ (בלערי) ὄψομαι, σὺ δεῖξόν μοι. Du. Be., however, emend the verses so as to make them contain a confession of sin: כִּי אָלֹאֵל הָאֱמֶר (or Be. אֶל-אֱלֹהֵי אֲמַר) נִשְׁאַתִּי (Be. after וְ si erravi אִם הִטָּאתִי : אחוה לא אחבל עוד : אחוה (התנשאתי)) : If (there is) one that saith to God, “I have lifted myself up, I will no more deal corruptly; I see it (*i.e.* I see that I have sinned, and deserve punishment, but admitting that he ‘does not know if אחוה is right’: Be. If I have sinned), do thou teach me (*sc.* how I may escape the consequences of my

sin), If I have done unrighteousness, I will do it no more." According to Du., in ^{31a} יֵשׁ must be either understood or inserted; but in either case כִּי אֶל־אֵל הָאֵמֶר is extraordinary Heb. for "If one saith to God": in אַחַבֵּל בְּלִעְרִי, בל is dittographed, and עֵרִי yields עָרִי.

33. "Is he to recompense thee according to *thy* (emph.) judgment, that thou refusest it (art dissatisfied with what He *does* do)? (I say this), for *thou* must choose, and not I (who am satisfied); Say, then, what thou knowest" (*i.e.* propose a juster system of recompense)! So Di. Del. Bu. מַעֲמֵךְ: cf. עַם = *in the mind* or *judgment* of (9³⁵ 10¹³ 27¹¹); and מַעֲמֵךְ, Gn. 41³² and 2 S. 3²⁸ אֲבִנִּי עוֹלָם מִדְּמִי אֲבִנִּי עַד עוֹלָם מַעֲמֵךְ יְיָ עַד עוֹלָם מִדְּמִי אֲבִנִּי עַד עוֹלָם מַעֲמֵךְ.

יִשְׁלַמְנָה] the fem. sf., with the force of a neuter, referring to an object understood from the context (cp. Nu. 23¹⁹, 1 S. 11²; and see G-K. 135^p): Bu. Du. Be. יִשְׁלַמְנָה. An obj. of מַאֲסָתָּ is much desiderated: Bi.¹, cleverly, בִּי דְרָכֵי אֵל מַאֲסָתָּ. Du. Be.^T (Be.^K "sed l. prb. אִלֵּף") (Be.^T עֲצָתוֹ or מִשְׁפָּטוֹ) (מִשְׁפָּטוֹ or עֲצָתוֹ) (Be.^T "sed l. prb. אִלֵּף") (Be.^T עֲצָתוֹ or מִשְׁפָּטוֹ) (מִשְׁפָּטוֹ or עֲצָתוֹ) "Shall he on thy account [?] recompense, that he refuse (*Dass er verwürfe*: but ? for מַאֲסָתָּ) his (the penitent sinner of ³¹, according to Du.'s view of that v.) desire (to be forgiven)?" Against the sense of מַעֲמֵךְ; and otherwise far-fetched. [Richter places וְהָיָה יָדְעָתָּ רַבֵּר before מַעֲמֵךְ, and supplies the words with a parallel line הָרָאָה לְהִשְׁפֹּט אֹתִי, treating the distich thus obtained as the conclusion of the disputant's challenge to God (begun in ^{31b}). The remainder of ³³ (from מַעֲמֵךְ to וְלֹא־אֲנִי) contains Elihu's comment on the challenge: here Richter reads יִשְׁלַמְנָה for יִשְׁלַם and אֲנִי for אֲנִי; and renders, Appear to dispute with me, And say what thou knowest; Must he according to thy judgment repay (das Regiment führen), if something does not please thee, So that thou shouldest choose and not the Lord. Highly conjectural, and אֲנִי is against the usage of the book, excepting in 28²⁸. The last objection could be avoided by reading (with Ley) אֵל for אֲנִי.]

35. הַשְׁבִּיל] with י as Jer. 3¹⁵ (G-K. 53^k). Here an inf. abs. Hif., with the force of a substantive, as Jer. 3¹⁵ (unless רָעָה be read), and הַמִּשְׁלַל, Jb. 25² (see *n.*). הַשְׁבִּיל (Olsh. § 191c, p. 359, Bu. Du.) is not an improvement.

36. אָבִי†] if correct (as אָבִי, my father (V pater mi), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. *ad loc.*) as 1 impf. sg. from Arab. *bayya*, properly to *come in*, especially as a *refugee* or *suppliant* (= Heb. יָבֵר: cf. دَخِل; دخيل), and then to *entreat*; in common use in the Ḥauran in this sense (pf. *bît*, *bînā*, *I, we, have entreated*; impf. *yebî*, *tebî*, *tabîn* (fem.), *abî*; plur. *yebû*, *yaben* (fem.), *tebû*, *taben* (fem.), *nebî*: his collection of Ḥauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, אָבִי will mean here, *I pray* (God) that Job may be tried. But the explanation would be more satisfactory if to *entreat* were not (as appears to be the case) a relatively modern dialectical sense of *bayya*. [בִּי, in אֲדֹנִי, is explained by Wetzst. from the same √: properly, *an entreaty to my lord!* = *I pray my lord* (cf. *Lex.* 106a, b), but is otherwise explained by Köhler in *ZATW*, 1916, 26 f.; cp. *ib.* 216.] A wish is also expressed by אֲנִי פֶן דְּאַפֵּא דְּבִשְׁמִינָא יִבְחֵן אִיּוֹב (with a double rendering of אָבִי), or, according to another reading, צְבִינָא יִבְחֵן אִיּוֹב; and if we emend with Perles אִם (If only . . . as Ps. 139¹⁹). Ἐὼς οὐ μὲν δὲ ἀλλὰ (μάθε *Iwōβ*), whence Hi. אָבִל (= *howbeit*, as in late Hebrew as Dn. 10^{7. 21}, see *Lex.*), Sgf. Bi. אֵלם (as 2⁶ 5⁸ al.); אֵל־אֵל, of a truth, whence Mich. Bu. (“possibly”) אֵלֵן (32⁸); Grä. אָמֵנִם. Bu. om. אָבִי (so Oo. Grimme, St.) as dittographed from 36^a אִיּוֹב. Du. (after Ἐ μάθε) יִבְחֵר for יִבְחֵר: Ah (assuming אָבִי to be a particle expressing a wish), that Job would *let himself be warned* for ever!

[עַל תְּשׁוּבוֹת בְּאִנְשֵׁי אֵן] There are many cases in which ב has the force of *in the capacity of* = *as* (*Lex.* ב, 7a, p. 88), and some (*ib.* 7d) in which (unless ב should be read) it denotes *in the form of*, as in a comparison, Ps. 37²⁰ and 102⁴ כְּלוּ בַעֲשֵׁן (but כְּעֵשֶׁן, Is. 51⁶); but this passage (“by reason of answers *in the capacity of* naughty men”) and 36¹⁴ go beyond these; and it is better to read כְּאִנְשֵׁי by reason of answers *like* (those of) naughty men (כ pregnant as in Ps. 18³⁴, Is. 29⁴ 63²: *Lex.* 455a); so 2 MSS, Ol. Be. St. (Ἐ ὥσπερ can hardly be cited for כ: RV. reads ‘ב, but still has *like*!). [תְּשׁוּבוֹת as 21³⁴; but the absence of the suffix here is sus-

picious.] $\mathfrak{E}$ for על תשובות, $\mu\eta\delta\omega\varsigma$ ἀνταπόκρισιν = אֶל־הַשֵּׁב; $\mathfrak{S}$ $\mathfrak{M}$ $\mathfrak{O}$ = וְאֶל־יְהִישֵׁב; $\mathfrak{U}$ ne desinas = אֶל־הַשֵּׁבַת; $\mathfrak{T}$ as $\mathfrak{M}$. Grä. after $\mathfrak{S}$ וְאֶל־יְהִישֵׁב, “and let him not be reckoned among naughty men” which, as Bu. remarks, would follow well after Du.’s יָהָר in ^a.

37. בינינו יספק] *sc.* בַּפִּי, as 27²³ (שִׁפְק), Nu. 24¹⁰, La. 2¹⁵ (בַּפִּים), which, as the v. is very short, is probably, with Bu., to be inserted after יספק. Ley, Be.^K St. omit the two words *m. c.* [they are perhaps a gloss on v.²⁶; Bi. Du. omit also פִּשַׁע; but ^a is rhythmically better with than without פ].

וְיָרֵב] *cf.* on 33²¹.

CHAPTER XXXV.

2. **הזאת** [points on to ³ . . . **כי** **ל** **חשב** **ל**, as 33¹⁰ 13²⁴ al.

אמרת צדקי מאל (Or) sayest thou, "My righteousness is more than God('s)" ? so Del.; and Ew. substantially, but treating **אמרת** as a subordinate circ. cl., "*thinking* that . . ." Di. Bu. Du. "Or callest thou it, 'My righteousness before [מן, 4¹⁷ n.] God' ? that," etc. : **אמרת** (which does not by itself mean *call*) for (or **לָהּ**) **לֹא** ; **אמרת לֹא** ; [cp. **נאמר ל**, *to be called*, Is. 4³ 19¹⁸ 61⁶]; the ellipse, however, makes the construction hard. [On either view the style is awkward and **כי** **אמרת** is scarcely an elegance.] **Ἰ** (*δίκαιός εἰμι*), **ΣΥ** (*iustior sum*), *i.e.* (unless the VV. paraphrase) **צדקתי**; so Ol. Be.

3. **יסכן** cf. 15³ 22².

לך indirect narration (without **כי**) after **מה** : cf. 22^{17b}, Ps. 64⁶; and see G-K. 157a. The indirect changes here into the direct narration (**אעיל**) : the opposite change in 19²⁸ **אעיל** 22^{17b} **אעיל** [with **אעיל** **מה**, cp. **נעיל**, 21¹⁵]. Grä. Du. Be. St. Bu. **לִי**.

מחטאתי *more than my* (hypothetical) *sin* = more than if I had sinned : cf. Ps. 18²⁴. Perhaps (Bu.) **מִחַטְאֹתִי** (the inf. as Ezk. 33^{12 end}). [Ehrlich avoids these rather doubtful locutions by reading in ^{3b} **אם חטאתי** **אם חטאתי**, cp. 7²⁰; but is this probable before v.^{6?}]

4. **אשיבך מלין** In prose **השיב פ' דבר** (1 K. 12^{6.9.16} al.).

רעיד [ואת שלשת רעיד **על**] : cp. 32³ (if **רעיו** and not **אנשים** is original there). Be.^T prefers **רע**, *thought* : *and thy thoughts with thee*].

5. **שחקים** [36²⁸ 37^{18.21} (all Elihu) : in Job elsewhere only, 38³⁷].

6. **מהתפעל-בו** presupposing **תפעל** (G-K. 64c), though the form in use is always **יפעל**, etc. Rd., probably, **תפעל**.

established, would be the more natural; though here in particular Kō. (iii. 373^k) feels that שם approaches an *inferential* force].

[ולא יענה] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of ^ב, so that it yields a natural reason for יענה; ולא יענה, רע[ה]ם, *because of the pride of their thoughts* (or, *purposes*: Ps. 139^{2.17}), would be easy, but not altogether satisfactory.]

13. ישורנה] שוא is masc.: rd. probably ישורנו (Du. Oo. St. Bu. Be.^K alt.). Bi. Du. ("perhaps") Be.^K alt. insert שפת before שוא (cf. שפת און, Pr. 17⁴); but the more general שוא is preferable. Ley, Be.^T אך שותתם.

14. אף כי = how much less, when . . . (Lex. [s.v. אף 2]), as Ezk. 15⁵: so "how much more, when . . .," Pr. 21²⁷, 2 S. 4^{10f.}; cp. ואף כי, 1 S. 23³, 2 K. 5¹³; Hi. Del. here and in Neh. 9¹⁸ take אף כי as = yea, when [Lex. s.v. אף כי].

תשורנו] "(that) thou beholdest him not." Indirect nar., as ^{3a}. [The closeness of תשורנו is a little suspicious; but ישורני (Bi.) would be equally so, and would find very precarious support in the καὶ σώσει με of G's paraphrase of ^{13.14}.]

דין] Perl. Du. (taking the words as Elihu's) Be. St. דום, *Be still* (= be resigned), for דין, as Ps. 37⁷ דום ליהוה (והתחולל לו). (והתחולל לו).

לר] חולל (from חל) only here to *wait*, hence Bu. Be. either וְהִתְחַלֵּל לוֹ (Ps. 37⁷) or (from חל) וְהִתְחַלֵּל (יחל). However, the Hithp. means to *wait* only in Ps. 37⁷; the Qal has the same meaning, Jg. 3²⁵, Mic. 1¹²: so we can hardly be sure that the Po'lel had not the same meaning as well.

15. ועתה כראין פקד אפיו] The pointing and accentuation of אפיו show that the punctuators made two clauses of the line, understanding some word after אין; and had no intention of adopting the impossible construction of connecting אפיו and פקד. וכדון ארום בפאלי לא הוה אסער רגזיה (and now, because (it is) as if he were not, his anger visiteth); cf. Iba Ezra, הענין בשביל שאין

לו דעת לאיוב פקד אפו . . . ויש אומרים בעבור שלא התחוללת לו פקד אפו עליך :
 Kimchi, ויש אומרים פִּאֵן הוא מה־שֶׁפֶקֶד ה' אפו על איוב לנגד חטאותיו, AV., But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of אֵין and פֶּקֶד by the analogy of Arab. *laisa*, which is sometimes followed by a finite verb (with examples quoted from Fleischer); אֵין פֶּקֶד, taken thus together, are simply impossible Hebrew. Di. (as Ew. *Comm.*), because it is not (the case that)—or (as Ew. § 321*b*), because there is not (ought that)—his wrath hath punished: but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) אֵין אֵין is never simply “nothing.” Θ (Θ) ($\sigma\upsilon\kappa$ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ), Σ ($\epsilon\pi\iota\lambda\omicron\gamma\iota\zeta\omicron\mu\epsilon\nu\omicron\varsigma$), Hi. Sgf. Bu. Be. כי אֵין פֶּקֶד אפו, because his anger punishes not. The sense thus produced is quite satisfactory: but, though אֵין with a sf. is common before a ptc. (as Ex. 5¹⁰), and אֵין followed by a subst. and a part. also occurs (as Ex. 33¹⁵, Lv. 14²¹ וְאֵין יָדוֹ מִשְׁנֶת), there is no parallel for the ptc. *preceding* the subst., and אֵין אפו פֶּקֶד must be read. Grä. אֵין. [Another grammatical possibility of אֵין is that אפו, *his* (i.e. Job's, 18⁴) anger, is *obj.* of פֶּקֶד; but alike whether we point אֵין פֶּקֶד, there is none that punisheth, or read אֵינוֹ פֶּקֶד, He (God) punisheth not, his anger, this yields no sense suitable to the context.]

וְלֹא יָדַע בְּפֶשׁ מֵאֵד, to know *about*, as Ps. 31⁸ (perhaps), Jer. 38²⁴. פֶּשׁ † is explained by Del., most precariously, as meaning *arrogance*, lit. *overflowing*, from the Arab. *fashsha*, the primary meaning of which is *assumed* to be to *overflow*. The *actual* meanings are, however, very different, to *make the wind come forth* from a milk-skin, to *belch*, *utter calumnies*, etc.; see Freytag, s.v.; Lane, 2399c–2400c, to say nothing of the sibilant being wrong. No doubt, with Θ (Θ) Σ Υ , and most moderns, פֶּשׁ should be read. Cocceius, Ew. (if פֶּשׁ is not to be read with Θ), Hrz. Bu. *folly*, from פֶּשַׁשׁ (cf. Ar. *fasis*, *weak* in mind and body). [פֶּשׁ is certainly more probable than פֶּשׁ; but the text as emended, and with אפו פֶּקֶד for א' א' (see last n.) still suffers under an objection to אֵין, viz. that מֵאֵד in ^b with either פֶּשׁ or פֶּשׁ weakens the sense; we expect not “he knoweth not *much*,” but “he knoweth *nothing at all* about

transgression." It would be easy, but not very attractive, to read אדם for מאד; Richter avoids the difficulty otherwise, but also unattractively; he retains ^a, and in ^b reads כַּפֵּשׁ ולא יִדַּע כַּפֵּשׁ (כַּפֵּשׁ, as La. 3¹⁶): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.]

16. [הבל] adv. accus. (as 9²⁹ 21³⁴) = *emptily*.

פצה פה [יפצה פיהו] as Jg. 11^{35.36} (to make a vow; cf. Ps. 66¹⁴ אשר פצו שפתי, Ps. 22¹⁴, La. 2¹⁶ 3⁴⁶ (in derision), Ezk. 2⁸ (to eat), Is. 10¹⁴ (of a bird); fig. of the earth, Gn. 4¹¹, Nu. 16³⁰ (|| Dt. 11⁶) †.

[יִכְבֵּר] See on 8². Θ (Θ)Σ erroneously יִכְבֵּר.

CHAPTER XXXVI.

2. [אֶתְרָר] an Aramaism: in א Levy quotes only this passage and Is. 42⁴, and in the Afel (as pointed) Is. 51⁵, Mic. 5⁶; but in Syr. ܐܬܪܪ is very common (Ex. 14¹³, Is. 8¹⁷ etc.).

[וַעֲרִיר] Is. 28^{10, 13} †: probably a diminutive form (G-K. § 86g, n. (the Engl. transl.); cf. Dr. on 2 S. 13²⁰).

[וְאַחֲרָיו] 15¹⁷ n.

[לְאֱלֹהֵי] א εὐ ἐμοί: Bi.¹ Grä. Du. St. insert לִי before לְאֱלֹהֵי, Bi.² בִּי. [For the force of the ל in לְאֱלֹהֵי, which even in א is not that of possession, cp. 13⁷. Hoffm. unnecessarily and improbably לְאֱלֹהֵי.]

3. [רָעִי] see on 32⁶. [Hoffm. רָעִי: improbable.]

[לְמִרְחוֹק] 39²⁹, 2 S. 7¹⁹ (= 1 Ch. 17¹⁷), 2 K. 19²⁵ (= Is. 37²⁶); עַד לְמִרְחוֹק, 2 Ch. 26¹⁵, Ezr. 3¹³ †. On the use of לָמָּן (with pleon. ל) see, further, Lex. 583b. [Here, as clearly in 2 K. 19²⁵ and (cp. the || מִשָּׁם) in c. 39²⁹ לְמִרְחוֹק = *from* afar, not *to* afar (so Del. here): for לָמָּן in other phrases meaning *from*, see, e.g., Dt. 4³², Jg. 20¹.]

[פַּעֲלִי] “my Maker”: so only here (cf., however, the vb. Pr. 16⁴). א εἰργους δέ μου (= לְפַעֲלִי)! [cp. Fried. Del. “meine Handlungsweise”].

נתן עז, נתן כבוד [122 n.], as in נתן צדק.

4. [תַּמִּים] א συντελής, whence King (JThSt. xv. 80), [מִבֵּן.]

[יַעֲוֹת] the pl. intensive [as 1 S. 2⁸; אֲמוֹנוֹת, Pr. 28²⁰; בִּינוֹת, Is. 27¹¹; תְּבוֹנוֹת, Is. 40¹⁴. See G-K. 124e].

5. [כְּבִיר] of God, as 34¹⁷: for the word, see 8² n. [א omits כְּבִיר.]

[כְּבִיר כַּח לֵב] So Θ. The asyndeton (which equates strangely כְּבִיר כַּח לֵב with כְּבִיר^a), the shortness of the line, and

the expression "strength of heart" (*i.e.* of understanding), all point, however, to some fault in the text. Bu. כִּבִּיר כַּח וְחָכָם לֵב, "mighty in strength, and wise in heart" (so $\mathfrak{C}$: cf. 9⁴ כַּח וְחָכָם לֵב וְאִמּוֹן כַּח; also 37²⁴), removing at once all these difficulties [but producing the rhythm 4:4 which is very rare in Job (21²⁸ n.)]. Du. remarks, "כִּבִּיר לֵב and כִּבִּיר וְלֵא are variants, and a scribal error for לֵב, which has been suffered to remain; as כִּבִּיר לֵב does not occur elsewhere, it is more prudent to read לֵב (Ex. 9⁷)"; and so reads for 5-7^a (making two distichs of them) הֵן אֵל יִמָּאס פִּבְדֵּר לֵב לֹא יַחִיָּה רִשְׁעִי: וּמִשְׁפַּט עֲנִיִּים יִהְיֶה לֹא (so Be.^K St. for 5, and as alt. for 7^a); but וְלֵא is now also needed in 6^a and 7^a [and was so read perhaps in 6^a by $\mathfrak{C}$ —note $\delta\acute{\epsilon}$ in 12.17 $\mathfrak{C}$]. [Another way of recovering the original text is suggested by $\mathfrak{C}$. 6-11 in editions of $\mathfrak{C}$ are Θ , and thus 5 and 12 represent continuous lines in $\mathfrak{C}$: the two lines 6^b. 7^a appear in $\mathfrak{C}$ (though separated from one another and from 5), viz. 6^b in 15^b $\mathfrak{C}$, 7^a in 17^a $\mathfrak{C}$. Bringing together the separated lines, $\mathfrak{C}$'s rendering of 5.6 reads ($\gamma\acute{\iota}\gamma\nu\omega\sigma\kappa\epsilon\ \delta\acute{\epsilon}\ \theta\tau\iota$):

5 ὁ κύριος οὐ μὴ ἀποποιήσῃται τὸν ἄκακον,
 12^a ἄσεβεις δὲ οὐ διασώζει
 15^b κρίμα δὲ πρᾶξεων ἐκθήσει,
 17 οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα:

this represents

5 אֵל לֹא יִמָּאס חַמִּים
 6 וְלֵא יַחִיָּה רִשְׁעִי
 וּמִשְׁפַּט עֲנִיִּים יִהְיֶה
 7 וְלֵא יִנְרַע מִצְדִּיקִים מִשְׁפַּט (דָּן)

In point of rhythm and parallelism, and in providing an obj. for יִמָּאס in 5, this is certainly preferable to $\mathfrak{H}$. With the first of these distichs, cp. 8²⁰. In 5 τὸν ἄκακον = חַמִּים (not rendered by $\mathfrak{C}$ in 4, where ἀδίκως συνηεῖς probably represents רִעוֹת עִמָּךְ rather than (cp. Nichols) בְּרִי לֵב (cp. כִּבִּיר כַּח לֵב in $\mathfrak{H}$); κρίμα in $\mathfrak{C}$ 17 = $\mathfrak{H}$ 7 should, according to the usage of $\mathfrak{C}$ in Job generally, and in $\mathfrak{C}$ 15^b = $\mathfrak{H}$ 6^b in particular, = מִשְׁפַּט; but possibly it represents דָּן (adopted by Bi.: al. רִינוּ), for κρίμα is = דִּינָא in Dn. 7²², Ezr. 7²⁶. If $\mathfrak{C}$ read מִשְׁפַּט, this should be explained as

the incorrect repetition of a parallel term (8³ n.), and עֵינָיו would have the stronger claim to be the original reading.]

6. [יתן] absolutely, = *grant*: Dt. 24¹⁵, Gn. 30¹⁸, Ps. 61⁶.

7a. [יגַרַע] cf. 15^{4,8}. [The Qal (fg) is preferable here to the Nif. (G: cp. Nu. 9⁷).]

[מַצְדִּיק] Bu., in accordance with ^c and v.^{8ff}. מַצְדִּיקִים. An improvement; [Du. צָרַק with מַעֲנֵנִי for עֵינָיו].

[עֵינָיו] G (in v.¹⁷, not v.¹⁵ as suggested in Be.^K) κῑμα = משפט, or דָּן (see on v.⁶ at the end).]

7b. [לִכְסֵא] ל, on account of the motion implied in וַיֵּשְׁבֻם; so Ps. 9⁵ לִכְסֵא, Is. 3²⁶ לִאֲרֵץ חֵשֶׁב, 47¹ al.

[וַיֵּשְׁבֻם] the י by Dr. 127a (cf. Jer. 6¹⁹, 1 K. 9^{20f}, 15¹³, 2 S. 4¹⁰, 1 Ch. 28⁵, Dn. 1²⁰). Du. Be.^K וְאִם (rendering: 7b And though kings were (?) on the throne, Whom he seated (וַיֵּשְׁבֵם, — without י) in glory (1 Ch. 29¹¹), so that they become proud, ⁸ Yea, though they were bound in fetters, (and) were taken in cords of affliction, ⁹ He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. 33^{10ff}), or Nebuchadnezzar's pride, fall, and restoration].

8. [וְאִם אֲסֻרִים] the subj. (the [צָדִיקִים] of 7a) is not expressed: we should expect וְאִם אֲסֻרִים הֵם. Bu. St. וְאִם אֲסָרָם: cf. 13b.

9. [וַיִּגַּד] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till 11b [; but this would have the effect of giving a different character to the two similarly constructed vv.^{11,12}]); for the י in that case, see Dr. 127γ (Ps. 59¹⁶ after אִם; cf. Ex. 16³⁴, Nu. 1¹⁹ after כִּאֲשֶׁר, 1 S. 15²³ after יַעַן, Is. 45⁴ after לִמְעַן al.: cf. also 7b above). Bu. וַיִּגַּד.

9. [On the form of parallelism in this v., see Gray, *Forms of Hebrew Poetry*, 78 ff.]

[כִּי יִתְגַּבְּרוּ] that they behave themselves proudly (15²⁵), explaining wherein פִּשְׁעֵיהֶם and פִּעֻלָּם consist.

10. [וַיֹּגֵל . . . וַיֹּאמֶר] Bu. וַיֹּאמֶר . . . וַיֹּגֵל.

[כִּי יִשׁוּבוּן] expressing the obj. of וַיֹּאמֶר, “And saith to them (= commandeth them, as in Arab.; cf. 9⁷, and *Lex.* 56b) that they return from iniquity”: cf. Arab. *amara an*. So not un-

frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a *direct* expression (Ew. § 136*g*; Dr. 39*β end*): Neh. 2⁵ 7⁶⁵ 8^{14. 15} 13^{1. 19} וַיִּפְתָּחוּם, v. 22, Est. 2¹⁰ (all with אֲשֶׁר instead of כִּי, in the manner of these later writers: *Lex.* 83*b*); contrast especially 1 Ch. 21¹⁸ לֵאמֹר כִּי יַעֲלֶה with the earlier ||, 2 S. 24¹⁸ וַיֹּאמֶר לוֹ עֲלֶה.

11. [יִבְלֶה] *c.* 70 MSS יִבְלֶה; cf. on 21¹⁸. יִבְלֶה is preferable.

וְשִׁנְיָהֶם] om. Du. Be.^K St. *m. c.*

[נְעִימִים] as Ps. 16⁶; the masc. pl. = *amaena*: cf. חֲרִיִּם, Jer. 17⁶; חֲרִיִּים, Is. 50¹⁰ (Ew. § 172*b*), though the fem. pl. is more common, G-K. 122*q*.

12. [בְּשִׁלַּח יַעֲבֵרוּ] the expression, as 33^{18b} (see *n.*). Du. as there בְּשִׁאֲלָה. [But here בְּשִׁלַּח stands *before* יַעֲבֵרוּ (ct. 33¹⁸); for this emphatic position there seems to be no reason. Since, further, v. 11^a is over-short and 12^a over-long, בְּשִׁלַּח may be a displaced, and then, of course, a corrupt, complement to יִשְׁמְעוּ in 11^a; we think most naturally of בָּקְלוּ; cp., especially, Pr. 5¹⁸ in its whole context, and in particular in its near neighbourhood to (וַיִּגַּל אֹזֶן לְמוֹסֵר and לֹא הִטִּיתִי אוֹזְנִי (cp. here in v. 10). After בָּקְלוּ had slipped down from its original position between יִשְׁמְעוּ and יַעֲבֵרוּ in v. 11 to its present position between יִשְׁמְעוּ and יַעֲבֵרוּ in v. 12, and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in 33¹⁸. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of שִׁלַּח at all, is Be.^{K's} tentative suggestion to omit יִשְׁמְעוּ in 12^a. Ehrlich in 11 omits יִבְלֶה, and for יַעֲבֵרוּ reads יַעֲבֵרוּ with יִמְיָה as its subject, and in 12 בשַׁח for בְּשִׁלַּח; but this leaves 12^a too long, and reduces 11 to rhythmical chaos. With the assonance in יַעֲבֵרוּ and יַעֲבֵרוּ at the end of corresponding lines in a pair of similarly constructed distichs, cp. הָאֶבְלִי, הָאֶבְלִי in Is. 1^{19f}. For the vb. עָבַד of service to God used without a personal obj., cp. Is. 19^{21. 23}; also Jer. 2²⁰, where אֶעֱבֹד was probably intended to suggest at once the meaning (cp. 39⁹) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]

case, rd., with Bi.¹ Bu. Be.^T, וְאִם אַתָּה, "And as for thee, also"; if (see below) it introduces, in an adversative sense, what has *not* happened in Job's case, read, with Hirz. Du. Oo. Be.^K St. וְאִם (for וְאִם), "But, as for thee." Bi.¹ very cleverly suggests that לְרוּחָה (Ex. 8¹¹, Ps. 66¹² (emended)) has fallen out after צַר, before the following רַחֵם: he thus gets two symmetrical lines: וְאִם אַתָּה תִּסְתַּדֵּךְ מִפִּי צַר לְרוּחָה.

[הַסִּיתֵךְ] the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in ¹⁵), or (2) רַחֵם . . . וְנַחַח in ^b (pred. in 3 m. s. *before* the subj.: G-K. 1450). Of these (1) is unlikely, for הַסִּיתֵךְ is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (*e.g.* v. ¹⁸ 2³, 1 S. 26¹⁹, 2 S. 24¹, Is. 36¹⁸)—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 18³¹ if the text there could be trusted; in Jos. 15¹⁸ = Jg. 1¹⁴ the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in ^a which contained the subject of הַסִּיתֵךְ, and the subject was then explicated in ^{b, c}. Richter would find the subj. of הַסִּיתֵךְ in מַפְצֵר (read instead of (מִפִּי צַר)—a verbal noun from פָּצַר (cp. 1 S. 15²³), but the meaning which he suggests is questionable, and the combination of מַפְצֵר, רַחֵם, and נַחַח שׁ incongruous.]

[מִפִּי צַר] the words may well be corrupt, but neither מַפְצֵר (Hoffm.), as acc. of the state to דָּ—or voc., nor מַפְצֵר (see last n.) is probable.]

לֹא מוֹצֵק, only here and 38¹⁸. רַחֵם, only here and 38¹⁸. מוֹצֵק, †, *constraint, straitness*, from צִוֵּק; 37¹⁰, Is. 8²³ †. לֹא מוֹצֵק, qualifying רַחֵם = unconstrained (see on 12²⁴). In תַּחְתִּיהָ, if correct, the sf. must refer to רַחֵם, treated, in spite of its form, as a fem. (Del., who compares רַחוּב, Dn. 9²⁵; and Ew., who compares, § 174g, a few other similar cases, especially in late Heb., as מַעֲטָה, Hag. 2⁶; עֶמֶל, Qoh. 10¹⁵; צָבָה, Is. 40², Dn. 8¹² (but masc. in 10¹); פְּתָחַם, Qoh. 8¹¹). But read probably תַּחְתִּיהָ, with 1 MS *pr. m.*, Bi.¹ Di. ("perhaps") Bu. Oo.

וְנַחַח שְׁלַחְנֵךְ Ges. (*Thes.*), Del. and most (from נַחַח),

"*that which rests* (= *is set*; die 'Besetzung') on thy table" (cf. הָנִית, *to set down*); מִלֵּא will then be either (Del.) attracted to the gender of שִׁלְחָנְךָ, or מִלֵּאָה must be read: Ew. Di., however, "And the rest (*quiet* [Is. 30¹⁵, Pr. 29⁹], *comfort*, 'Behaglichkeit') of thy table, which is (was) full of fat." Bu. omits נָחַח as an incorrect dittograph of תַּחְתִּיהָ. Θ (Θ) καὶ κατέβη = וְנָחַח, yielding no sense, but testifying to the consonantal reading נָחַח at the time.

17. וְיִתְמַכֵּךְ וּמִשְׁפָּט יִתְמַכֵּךְ rd. at least יִתְמַכֵּךְ, if not, with Du. Be. וּמִשְׁפָּטוֹ תִּתְמַכֵּךְ (without דִּין, regarded as repeated by error from ^a); [but this reduces the rhythm of ¹⁷ from the normal 3 : 3 to the rare 3 : 2 (17¹⁴ n.). Note the suspicious similarity of מִלֵּא דָשֵׁן in ¹⁶, מִלֵּא דָן in ¹⁷].

18. חֲמָה [כִּי חֲמָה prefixed to פָּן for emphasis. Bu., arguing that חֲמָה must denote God's wrath (21²⁰), and that is out of the question in view of ^b, would read, with Bi., חֶם, *heat* (fig. of severe misfortune,—“die Drangsalhitze”), or better (so in his translation) (or חֲמָה) פִּי חֶם “*Dass es heiss hergeht darf dich nicht zum Hohnen (לְשִׁפּוֹק) verführen*”: but this cannot be said to be probable. [Be.^K חֲמָה, *beware*, which would be an Aramaism: חֲמָה, frequent in the Targums as a rendering of רָאָה, in mod. Syriac = *to beware* (see Nöld. ZDMG liv. 154).]

[פָּן] “(Beware,) lest . . .,” as 32¹³.

יִסְתִּיךְ the masc. after חֲמָה is very irregular: G-K. 145^u (end): cf., however, 8⁷ (where ? rd. תַּשְׁנֶה), Pr. 2¹⁰ 12²⁵ 29²⁵. [If we point חֲמָה (see last n. but one), the subj. of יִסְתִּיךְ will be חֲמָתוֹ, (masc.): cp. RV.]

[בְּשִׁפּוֹק] *into smiting* (sc. of the hands), i.e. *scorning*: see 27²³, and (without כַּפַּיִם, at least in ^{ff}) 34³⁷ בִּינֵינוּ יִסְפֹּק. [שׁ here for ס, as in 27²³; if the meaning *sufficiency* (RV.) yielded sense, the שׁ would be normal: see 20²² (n.).] Di. *at the smiting* (Divine chastisement: שִׁפּוֹק from סָפַק, 34²⁶), objecting that הִסִּיתָ ב' is always elsewhere to incite *against* (2⁸, 1 S. 26¹⁹ al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.'s לְשִׁפּוֹק (*to scorn*) relieves it. [Bi. בְּשִׁפּוֹק, *against the chastiser*, Du. מִשְׁפָּק with לַחֲמָה; see at end of n. on ¹⁹.]

19. Very difficult. *ישוע* may mean, it seems, *opulence, riches* (so Rabb. ; EVV. : cf. *ישוע*, *opulent*, 34¹⁹; *noble*, Is. 32⁵ †; and Ar. *sa'at* "n, Qor. 6⁵⁷ al.—from *wasā'a*, to be capacious, *wiae* = Heb. *ישע* *—properly *width, breadth, amplitude*, and so *ampleness of means, competence, wealth*; Lane, 3053*b*; cf. *Lex.* 447*b*); it may also mean (from √ *ישע**, *ישע*) a *cry for help* (Is. 22⁵ [שוע?], Jb. 30²⁴—but rd. here *ישוע*, *לא*, see n.) : but vocalize in this sense *ישוע*, *ישועך* (cf. *ישועה*) : hence, according to the sense given to the ambiguous *עֲרֶךְ*, we get : Ges. *Thes.* 1069*b* (*עֲרֶךְ*, 3, *æstimavit*, and so *magni fecit*) “*num divitias tuas magni faciet, i.e. respiciet?*” (cf. AV. Will he esteem thy riches?); Del. Bu. “Will thy cry set thee outside affliction?” (*ערך* (Del.) a “choice word for *שִׁית*, *שִׁית*, cf. 37¹⁹”; but ? : as Di. remarks, “*ערך* does not mean to *set*, ‘thee’ is not expressed”—though, if there were no other objection, *יערכך* would be an easy emendation—and *לא בצר* is not the same as *בלא צר* (8¹¹ 30²⁸), but can only mean *without affliction* (cf. 4²¹ 34²⁰); Di. “Will (Can) he (God) bring thy cry into order (*i.e.* make thy rebellious cry one of humility and submission), without (the use of) affliction, and all the efforts of (His) strength?” Ew. Shall thy riches set themselves in array (*ערך* in its military sense, 1 S. 4² al.)—without need, with all the forces of strength? (dost thou think to meet God with the weapons by which thou wouldst ward off a human foe?). For Du.’s view, *v.i.* Bi. *הַיְעָרְךָ שְׁוֹעֶךָ לֹא* (Bu., better, *מִפְּנֵי*), “Can thy cry be set forth (cf. 32¹⁴, Ps. 5⁴) before Him, (Who is) cut off from (inaccessible to) all exertions of strength?” Clever, especially in ^a; but *בְּצַר* is improbable.

In a choice of difficulties, perhaps the best rendering is : “Will thy riches be equal (to it, *i.e.* suffice to do this : cf. RV. *suffice*) without affliction (*i.e.* suffering is indispensable), Or all exertions of strength?” *ערך*, as 28^{17. 19} (sq. acc. ; 28¹⁷ n.) : an obj. is much desiderated; but *יעֲרֶכְךָ* (the sf. referring to the action referred to) would be a very slight change : *לא בצר*, as 4²¹ בחכמה *לא*, 34²⁰ ביר *לא*. מאמצי כח, cf. on 9⁴ : *מֵאֲמָץ* * only here.

Di. renders, as a whole (taking the passage in an unfavourable sense, of the unfortunate effects upon Job of long

prosperity): ¹⁶ and also unconstrained freedom (lit. freedom unconstrained *in its place*, תחת, as ²⁰ 34²⁶; or, reading תחתך, freedom without constraint *beneath thee*, 18⁷, Ps. 18³⁷) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; ¹⁷ and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; ¹⁸ for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; ¹⁹ can he (God) bring thy cry into order (*i.e.* make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. וְאַתָּה הִסִּיתָךְ רָחֵב וְנַחַת מִפִּי צָר׃ ^{16b} לֹא מוֹצֵק הַחֲתָךְ וְשִׁלְחָךְ ^{16a} מִלֵּא דִשָּׁן׃ ¹⁷ וְרִין רָשָׁע מִלֵּאֵת וּמִשְׁפָּטוֹ תִּמְכָּךְ׃ ¹⁸ לִחְמָה פֶּן יִסִּיתָךְ מִשְׁפָּק וּרֵב׃ ¹⁹ הִיעֲרָךְ שִׁיחָךְ לֹא בָצָר וְכָל מֵאֲמָצִי כָח׃ *i.e.* ^{16a} But thee freedom hath beguiled, And rest from the jaws of adversity; ^{16b} With no straitness that dismayed thee, And thy table full of fatness; ¹⁷ Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; ¹⁸ (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; ¹⁹ Will thy complaint in distress avail against him, Or all exertions of strength? V. ^{16b} consists of two circ. clauses. V. ^{17b} רִין repeated by error from א. מִשְׁפָּק (not actually found, though a legitimate form from שָׁפַק), *chastening*, properly *smiting*, from סָפַק, 34²⁶. עָרַךְ, as 37¹⁹. שִׁיחַ, as 23².

¶ is here very paraphrastic, and gives no help towards the restoration of the text. For v. ¹⁹ it has: μή σε ἐκκαλινάτω (= ^{18 end} אֶל־יִטָּךְ) ἐκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ (בָּצָר) ὄντων ἀδυνάτων [καὶ πάντας τοὺς κραταιοῦντας ἰσχυρὸν (= וְכָל מֵאֲמָצִי כָח), which follows, is Θ's version of ^{19b}].

20. תשאה [תשאה, as 7² (n.).

לעלות] *that* (whole) nations may *go up* (vanish as dust, etc.: Is. 5²⁴ ופרחם כאבק יעלה, Ps. 102²⁵ ימי בחצי ימי in their place (תחת, idiomatic, as 34²⁶ n.: Dathe, Voigt מִתְחַתָּם, *from* their place, which is an improvement). Du. אֶל־תִּשְׂיֵאךְ הִלָּלָתְ לַעֲלֹת עִם.

מַחֲכִימ, "Let not folly (הוֹלָלָה, Qoh. 1¹⁷ al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. 7¹⁶)."

21. *כי עלוזה בחרת מעני* does not occur: rd. probably with Bu. Du. Be. St. עוֹלָה, *unrighteousness* instead of על זה. In Aram. בחר is to *try* or *prove* (e.g. for צָרָה, Jg. 7⁴ ט; for בָּחַן, Jer. 17¹⁰ in פְּלִיּוֹת; so in § Jer. 17¹⁰ and often, PS. 506 f.; cf. Is. 48¹⁰ Heb.); hence Dathe, Ew. "perhaps," Wr. בַּחֲרָה (Pu.), For on this account (that thou mightest not turn to naughtiness) *hast thou been tried* though suffering: Di. Bu. both object that, if this were the meaning, בעני would be expected rather than מעני: however, מן does denote the efficient cause (*Lex.* 580a); and even if בעני were more natural, מעני for בעני would be a very slight emendation (cf. Ezk. 48²⁹ where בנחלה must be read; and Dr. *Samuel*², p. lxvii).

22. *ישגיב* [showeth loftiness, doeth loftily (G-K. 53d); the Hif. only here, the Qal, 5¹¹, Dt. 2³⁶ †; Bu. compares המחית, 20¹², and מחק, 21³³; חלעני, 21³ al., and לענ, 9²³ al.; הרשיע, 34¹², and רָשַׁע. Be.^T "perhaps the ב is only dittographed from the following ב, and יִשְׁגֶּה = יִשְׁגִּי" (2⁴ n.) should be read."

מורה [δυνάστας = מָרָא, *lord* (Aram.: Dn. 2⁴⁷ 5²³, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebietter"; see also p. 340), Bi.¹ Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a *teacher* is in accordance with the thought of Elihu elsewhere. [Ehrlich מורה = מורא: cp. Is. 8¹³.]

23. Cf. the very similar v., 34¹⁸.

על [פקר על 34¹³ n. The perfects Who ever . . . ? are quite right (34¹³: Dr. § 9), though, of course, the impff. could be used (21³¹). [Del. in ^b gives the pf. a different force: *quis dixerit* (cp. Gn. 21⁷; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in ^a, read יאמר in ^b (cp. Bu.).]

24. [זכר כי Cf. on v.^{10b}.

[תשגיא] On this Aram. word (in Heb. only in Job), see on 8⁷. The Hif. also in 12²³; but there lit. משגיא לגוים ויאבדם, here fig. to extol.

[שָׁרָר] The intens. Po'lel form (from שָׁיר) only here. Rabb.

AV. *behold* (Po'l. from יָשׁוּר). [The pf. is the pf. of experience (Dr. § 12), as in ^{25a}.]

25. חָזוּ בּוֹ] look *upon*, viz. with admiration and awe.

26. שְׁגִיָּא] in Heb. only here and 37²³: the common Aram. word for *great* (Dn. 2⁶. 12. ³¹ etc.).

מִסְפָּר שְׁנֵי וְלֹא חֶקֶר] The pred. introduced by יֵ: cf. 15¹⁷ 23¹², Ps. 115⁷ (Dr. 125, *Obs.*).

27. יִגְרַע] Pi. only here. For the sense *withdraw*, *draw away to*, cf. Nu. 36^{3.4} (of an inheritance), v.⁷ above, 15⁸: [Jacob (*ZATW*, 1912, 287) explains by جَرَعَ *to swallow, gulp, drink, sip up*; cp. e.g. Qor. 14²⁰ لَا يَكُنْ يَسْجِفُهُ وَلَا يَتَجَرَّعُهُ, he shall sip it (the water) up, but with difficulty swallow it down].

נִטְפְּרִים] Du.'s מִטְפֵּים, with the more definite מִיָּם, is a great improvement; so Honth. Be. St.

זָקַק is to *strain*, or *filter through* (trans.), 28¹: the subj. then will be the water-drops, which *filter* the rain *through*. But (Hfm.) זָקַק: they *are filtered through* as rain (accus. of the product), or (Du.) זָקַק he *filters* rain *through*, or, which is best (St. Bu.), זָקַק, he *filters them through* as rain (מ dropped out before מַטָּר).

לְאֹדָר] at the time of [ל, as in Gn. 3⁸: see *Lex.* 516b (6a)] his mist (Gn. 2⁶ †). Du. מֵאֹדָר, which gives a clearer sense (RV. also *from*, but explaining by the margin, “Heb. *belonging to*,” that this is only a paraphrase. But “from” implies legitimately the *reading* מֵאֹדָר). Bu. *for his mist*, supposing the drops of water to be first gathered into the אֹד, which afterwards (v.²⁸) forms itself into clouds, from which the drops descend as rain.

28. אֲשֶׁר יִזְלוּ] is intrans. (Dt. 32² אֲמַרְתִּי): hence אֲשֶׁר is accus. (G-K. 117²), as Jer. 9¹⁷, Is. 45⁸ with the same vb., and La. 3⁴⁸ with the synonymous יִרֵד.

יִרְעֵפוּ] Cf. Pr. 3²⁰ מִלְּיָד וּשְׁחָקִים יִרְעֵפוּ מִלְּיָד; also Is. 45⁸ הָרַעִיפוּ שָׁמַיִם. ממעל ושחקים יזלו צורק.

רַב] as עִם רַב Gn. 50²⁰ al. EVV. *abundantly*; but רַב is not an adv. Wr. Königsb. Be.^T take רַב as a by-form of רִבְיָבִים, *showers* (Dt. 32² al.). In 28^a ῥηθήσονται παλαιώματα

is from Θ, ^{28b} ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτῳ βροτῷ agrees roughly with “^{28b} and fragments of ^{28a}, νέφη = ימים,” Be.^T. There then follows in Θ ὥραν ἔθετο κτήνεσιν, οἶδασιν δὲ κοίτης τάξιν (cf. v.³³ מִקְנֶה . . . יוֹנִיד, 37^{8b}), ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια (= 37^{1a}), οὐδὲ διαλλάσσεται σου ἡ καρδία ἀπὸ σώματός (= 37^{1b}).

29. [The rhythm is suspicious—2 : 2 : 2 (see 17¹ n.), or, giving to מִפְרְשֵׁי עַב a single stress, 3 : 2 (see 17¹⁴ n.). Further, the resemblance of עַב מִפְרְשֵׁי to פֶּרֶשׁ עַל in the next v. and מִפְלְשֵׁי עַב in 37¹⁶ are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

אֵם אָה] אֵם = Num. 2 as Jg. 5⁸, Is. 29¹⁶ etc. But אֵם אָה; whence Sgf. Du. Bu. אָה מִי, Be. יָמִי, which is certainly more forcible than: Yea, can one understand . . . ?

מִפְרְשֵׁי] *the spreadings of the clouds*: in Ezk. 27⁷ מִפְרֶשׁ denotes a *sail* (something *spread out*; cf. the √ Is. 33²³ בִּלְפָּרְשׁוֹ נִסַּ al.). In 37¹⁶ we have the expression מִפְלְשֵׁי עַב (so 1 MS here).

הַתְּשֻׁאוֹת] הַ (always in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30²² Kt. the *roar* of a storm, Is. 22² the shouts or *uproar* of an excited crowd; *loud shoutings*, Jb. 39⁷, Zec. 4⁷ †: here we might render *crashings*.

סִכְתּוֹ] prop. a *booth*; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 18¹² סִבִּיבוֹתָיו סִכְתּוֹ יֵשֶׁת׃ חֶשֶׁן סִכְתּוֹ סִבִּיבוֹתָיו סִכְתּוֹ.

30. אֹרֹר] if correct, must denote the blaze of light (not the lightning *flashes*, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the נֹרָה of Ps. 18¹³. But אֹרֹר, *his mist*, v.²⁷ (Du. Bu. Be.: cf. Θ (Θ) ἰδοὺ ἐκτενεῖ ἐπ’ αὐτὸν ἡ ὄψις (!), ^a ηδω, so also (v. Field) Syro-Hex. on the margin) is almost certainly to be read for אֹרֹר.

יְרֵשֵׁי הַיָּם נִסָּה] “Roots of the *sea*” is an extraordinary expression, not legitimately paraphrased by the “bottom” of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the “roots” or the “bottom” of the sea, it is supposed (Ew. Del. Di.) to mean *the water drawn up from the bottom of the sea to*

replenish the black, heavily laden thunder-clouds (cf. RVm. *And covereth* it (the light about Him) *with the depths (?) of the sea*. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the “roots of the sea” denoted the upper, heavenly waters—the “waters above the firmament” of Gn. 1, being, if possible, still more out of the question. Du.’s וְרָאִי הָרִים is a very plausible emendation: and he covereth (with it,—the “mist” of ^a; see above) the tops of the mountains; so Bu.²—abandoning the suggestion in ed. 1 to read נִקְּהָ for כסה (a *lapsus calami* due to כסה in ³²), “And the roots of the sea he lays bare,” comparing Ps. 18^{16a}—Be., and (“perhaps”) St. J. Marshall וְשָׂרֵשׁ הַיָּם בְּכִסְאוֹ, “and the roots of the sea are his throne”—the “sea” being the heavenly ocean (Gn. 1⁷), the roots of which “were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18⁸ 33²).” But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make שָׂרֵשׁ הַיָּם the direct accus., בָּפֶה being = *make into a covering*: “And *make the שָׂרֵשׁ הַיָּם a covering* (sc. upon it—the light about him—or (Del.) upon him): but, as בָּפֶה is construed also (see on v.³²) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering *covers himself with* is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3⁶, where prob. וַיִּכֶס or (Is. 37¹) וַיִּתְּפֶם should be read.

31. [וַיִּדֶן] The *ethical* purpose (יִדֵּן) comes in rather abruptly: hence Houb. Grä. Be. Bu.² וַיִּזֶן, *feeds, nourishes* (Jer. 5⁸ Kt. מִזֵּן; an Aram. word, Dn. 4⁹, Gn. 47¹² ט, Wis. 16²⁶ ט: cf. מִזֵּן, Gn. 45²³, 2 Ch. 11²³ †, and in Aram. Dn. 4⁹.¹⁸ †).

[לְמַכְבִּיר] *in abundance*, which in ordinary Heb. would be expressed by לָרַב. One of the peculiar expressions used by Elihu; the verb הִכְבִּיר, 35¹⁶ †. The form, unusual for nouns, like מַשְׁחִית, destruction, מַשְׁכִּיל: cf. (briefly) G–K. 85m.

32. בָּפֶה [עַל כַּפִּים בָּפֶה אֹר], though construed mostly with an acc. of the thing covered, is also construed with עַל, as

21²⁶ וְרַפָּה תִכְסֶּה עֲלֵיהֶם (Nu. 16³³ *Lex.* 492a); hence אֹר here is syntactically an acc. defining that *with which* the hands are covered (G-K. 117s, cf. *ee. ff.*); so Mal. 2¹⁶ וְכָסָה חֲמֶם עַל-לְבוּשׁוֹ.

עָזָה עַל [וְרִיצוּ עֲלֶיהָ] במפגיע, as Gn. 2¹⁶ 28⁶ al. For עליה rd., with some MSS^{Ken.}, Houb. Sgf. Bu. Be. אֹר : עליו is masc., except Jer. 13¹⁶, where, however (Bu.), שָׁמָּה (with the old form of the sf. of 3 sg. masc., of which some 55 cases are preserved in the OT., G-K. 91e), could easily be pointed, as in Is. 30³³ מִדְּרֹתָהּ for מִדְּרֹתָהּ (v. Dr. Sam. p. xxxiii). The meaning of מפגיע is uncertain. פָּנַע is to *light upon, meet*, whether with an acc. or ב, in a friendly sense (1 S. 10⁵, Gn. 32²), but with ב usually in a hostile sense, to *fall upon*, 1 S. 22^{17.18}, though also to *meet* with a request = to *entreat*, c. 21¹⁵ בּוּ כִי נִפְנַע בּוֹ, Jer. 7¹⁶; in Hif. to *make to light or fall upon* (sq. ב), Is. 53⁶ הַפְּגִיעַ בּוֹ, to *make entreaty* (sq. ב), Jer. 36²⁵; abs. to *make entreaty* or *interpose*, Is. 53¹² וּלְפָשְׁעִים יִפְגִּיעַ, 59¹⁶ כִּי אִין מִפְּגִיעַ. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) *against the assailant* (Ew. Hrz. Reuss, Di. RVm.); but (see above) הפגיע does not mean to *assail*, nor מפגיע an assailant; (2) commandeth it, *as* (the ב *essentia*; Is. 40¹⁰ etc.) *one making it fall upon or hit* (sc. what it is sent against, Is. 53⁶); so Del. (*als ein Treffenmachender*, “as a sure aimer”): of this rendering, also, RV. “And giveth it a charge *that it strike the mark*,” is no doubt a paraphrase; (3) Ol. Bi.¹ Hfm. Bu. Be. Du. בַּמִּפְגָּע, *against the mark* (7²⁰); this is best. Du., thinking מפגע presupposes *slinging*, emends, very cleverly, but needlessly, and, in יִפְלֹם הָאֹר וְיִקְלָעֵהוּ, questionably: על-כַּף יִפְלֹם הָאֹר וְיִקְלָעֵהוּ, Upon the sling (כַּף, as 1 S. 25²⁹ בְּתוֹךְ כַּף הַקֶּלַע), he balanceth the light, And slingeth it against the mark. [Other suggestions, not probable, are: (1) to give כַּפִּים the meaning of *arch* (of heaven): cp. NH. כִּיפָה in Levy, *NHWB*: Honth.; (2) to treat כַּפִּים as a measure (cp. 1 K. 18⁴⁴): a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) מפגע after יוצא—בערפל יכסה אור ויוצא להב מפגע after S: Richter.]

33. [יגיד עליו רָעוּ מִקְנָה אֵף עַל עוֹלָה] Again a very difficult verse. [E (see on v.²³) ὥραν ἔθετο δατήσιν, οἷδασι

δὲ κοίτης τάξις, in which עליו רעו מקנה was read in a different order as על (?) מקנה ורעו, and the rest of the v. still more differently from מל.] רַע—from the √ of הָרַע, to *shout, raise a war-cry*, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. 15⁴, Mic. 4⁹)—is elsewhere *shouting* (Ex. 32¹⁷), such as might be mistaken for a מלחמה, or Mic. 4⁹ † (לְפִי תִרִיעַ רַע) a *loud cry of pain: noise* (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders *Lärmruf*, and Bu. (transl.), Du. *Kriegsruf*, “war-cry” (cf. חרועה), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.’s suggestion (in his note) to read רַעְמוֹ, *his thunder* (so Be.^K “perhaps”), is very plausible. V.^b in מל can only mean, “The cattle (tell) also concerning him that cometh up” (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and אף מקנה would be expected rather than מקנה אף. Θ (Θ) *περὶ ἀδικίας*, ἈΣ read עוֹלָה, *unrighteousness*, for עוֹלָה; so Böttcher, Hi. Di. Bu. Du. Reuss, with מִקְנֶה (Hif. ptc. Hi. Di.; cf. Ezk. 8³ *end*), or מִקְנֶה, or מִקְנֶה (Bö. Du. Bu. Di. alt.), and understanding אף in the sense of *anger* (T¹ and T⁸ for אף מקנה have קנאחא ורעו, and T² מַטְנִין בְּרִעוּא, —both connecting מקנה with √ קנא): as one that (the ptc. מקנה an acc. referring to the sf. in עליו) is jealous with anger (or, with מִקְנֶה, *makes anger jealous*, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. 8² נִחַמָה נִדְלָה קִנְאָתִי לָהּ. קנאה is “jealousy,” not “zeal” (Ps. 69¹⁰, Is. 9⁶ al. in EVV.): “zeal” is ardour for a cause, but it lacks the feeling of *exclusiveness*, which is essential to קנאה and “jealousy.” Yahweh’s “jealousy” is *exclusive*: it cannot tolerate another receiving what is His or His people’s due; hence it is aroused especially by the desertion of Him for another god (Dt. 32²¹: cf., noticing the preceding context, Dt. 29¹⁹⁽²⁰⁾, Ezk. 5¹³ (note ¹¹) 16^{38.42} 23²⁵, Zeph. 1¹⁸), or by the imperative need of interposing on His people’s behalf against their foes (as Is. 5⁶ 59¹⁷, Zec. 8²: cf. Ezk. 36^{5.6} 38¹⁹, Zeph. 3⁸). It does not seem to be used elsewhere (unless in

Ps. 79⁵) of the feeling aroused by the dishonour done to God by *mere* wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5¹³ etc. Grä. Perles, for על עולה, על־עולה, *a storm, whirlwind* (cf. Aram. על־עול, in $\mathfrak{C}$ for סערה, Jb. 38¹, Is. 29⁶ al.; cf. the vb. על־על, Jb. 27²¹ $\mathfrak{C}$; Syr. ܥܠܥܠ (rare), PS. 2876; NH. על־על, Sir. 43¹⁷ marg., with the vb. על־על, Kil. 7⁷, Levy, *ChWB* ii. 221^a); but this does not agree with מקנה: “the?, yea the whirlwind” (*sc.* telleth concerning him). Be. קרא with על־עולה “yea, his whirlwind proclaimeth also.” [If רעמו is rightly restored in ^a, על־עלה, if = *his whirlwind*, would form a good parallel term; then מקנה אף should contain the parallel to יגיד עליו; but Be.’s קרא is not quite satisfactory (rather ? מְחַזֵּה, or better יְחַזֵּה), and אפו rather than אף is wanted. But *the* thunder, *the* storm would be more natural than *his*; and instead of עליו, a term for wrath || to אף would be better (? זעמו): יגיד זעמו רַעַם יְחַזֵּה אפו על־עלה: (זעמו ?) would be a good distich, but departs too much from $\mathfrak{H}$ to be at all certain. But in any case the ו of רעו may well have belonged to the second line.]

CHAPTER XXXVII.

1. אָה [אָה], *yea*, introduces emphatically a new thought, Ps. 16⁶. 7. 9 (*Lex.* 64b); Grä. אָה; but this is less forcible (*Lex.* 36b). Bi. Du. הָלֵא, supposing אָה [not rendered by אָ in 36²⁸] to have come in by error from 36^{33b}. But no change is necessary.

לְבִי [אָ (36²⁸)] Bi.² Du. לְבָךְ (addressed to Job); for (Du.) “it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it.” But is this reasoning conclusive? [For לְבִי וְיִתֵּר we should perhaps read קִרְבִּי וְלְבִי יִתֵּר, restoring the 3 : 3 rhythm; or, adopting Du.’s הָלֵא for אָה, קִרְבֵּךְ וְיִתֵּר לְבָךְ, which is rhythmically less easy, but קִרְבֵּךְ = אָ σου ἢ διάνοια, לְבָךְ = σου ἢ καρδία.]

וְיִתֵּר] and leaps or starts (see Lv. 11²¹, Hab. 3⁶ (not *drove asunder*, EVV.)). EVV. *is moved* is weak and colourless.

2. שָׁמְעוּ שְׁמוֹעַ] as 13¹⁷ 21² [But here, perhaps, שָׁמְעוּ and שְׁמוֹעַ (שָׁמַע¹, *i.e.* שְׁמַע) are variants, both of which gained entrance to the text, producing the unusual rhythm 4 : 3 (see on 17¹⁴)]. אָ (Θ) שָׁ^{U.A.} Du. שָׁמְעוּ for שָׁמְעוּ (only necessary if הָלֵא and לְבָךְ are read in ¹).

רָגַז] may here be rendered *rumbling* (see on 3¹⁷). Bu. remarks on the effective word-painting produced here by the repeated *ō* sounds: שָׁמְעוּ שְׁמוֹעַ בְּרָגָז קָלֹז.

3. יִשְׁרָדְהוּ] from שָׁרַד (Jer. 15¹¹ Qrê †; but the Kt. is probably better): an Aram. word, שָׁרַד, to *loose*, Dn. 5¹⁶, for ἀπολύω, Mt. 14²³ שָׁ, פָּתַח, Is. 20² שָׁ, 45¹ שָׁ, פָּתַח and שָׁלַח, Is. 58⁶ שָׁ, הִתֵּר, Is. 58⁶ שָׁ, Ps. 79¹¹ שָׁ. Here it = Heb. יִשְׁלַחְהוּ (cf. 38³⁵ וַיִּלְכוּ בָרָקִים וַיִּשְׁלַחְהוּ).

עַל] = אַל, as frequently (*Lex.* 41a).

4. קוּל 2 MSS Bi. Bu. Be. Du. קוּלוּ.

יִרְעֻם] so always with this word, though the juss. *sense* is not intended (1 S. 2¹⁰, 2 S. 22¹⁴ (= Ps. 18¹⁴ וַיִּרְעֻם), Jb. 37⁵ 40⁹).

Either the *ē* was peculiar to this word, or rd. יָרַעַם. (The *Hif.* הרַעַם, Ps. 29³.)

וְלֹא יַעֲקֹב] *and stayeth them not.* יַעֲקֹב, if correct, will be a denom. from יַעֲקֹב, prop. to *place or leave at the heel* = *leave behind* (in Arab. *‘akaba* is to *follow at the heel*; and the Heb. יַעֲקֹב in Qal is to *attack at the heel, or overreach*), the Rabbis explaining it with more particular reference to יַעֲקֹב in the sense of *end*, Ps. 119^{33, 112} (*Lex.* 784b): so, for instance, I. E. (Ps. 119¹¹²) וְכֵן אָמַר עַל לֹא יֵאָחֲזוּ לְסוֹף, Qi. וְעַתָּה לֹא יֵאָחֲזוּ מִן לְעוֹלָם יַעֲקֹב (Ps. 119¹²) הַשָּׁכֵר עֲקֹב. There is, however, an Aram. and NH. word עֲקֹב meaning—though its etymological relations are not apparent, unless by an anomalous change of consonants, it comes from יַעֲקֹב—to *hold back, delay* (Lv. 19¹³ וְלֹא יַעֲקֹב בְּרִקְקָם, Ithp. to *hold oneself back, delay*, Gn. 19¹⁶ וְיִחַמְהֶמָּה, 1 S. 20³⁸ וְיִחַמְהֶמָּה, al.; *NHNB* iii. 644b); and it is quite possible that יַעֲקֹב should be read here. וְיַעֲקֹב here has יַעֲקֹב; and 3 MSS read יַעֲקֹב. The sf., however, has no antecedent, and ⁴⁰ is (Bu.) “long for one line, and short for two”: hence Bu. St., very plausibly, “and he delayeth not the lightnings.” Du.: אַחֲרָיו יֵשֶׁאֵן קוֹלוֹ יָרַעַם אֵל (for נֶאֱמַר in ⁴) לֹא יַעֲקֹב מִפִּי יִשְׁמַע קוֹלוֹ (from ^{5a}) בְּקוֹלוֹ; but the threefold קוֹלוֹ, each time at the end of the line, is not an elegance, nor is so much change necessary. [But Du.’s last line is better than וְיַעֲקֹב, which is both short and feeble.]

5. [The rhythm is 4 : 4—rare in Job (7⁴ n., 21²⁸ n.), and sometimes at least due to textual corruption.] There is force in Bu.’s remark that ^a and ^b form a poor parallel; in ^a also the adv. acc. נִפְלְאוֹת halts after בקוֹלוֹ אֵל יָרַעַם, which in its turn seems a variant of ^{4b}; nor is a fall of snow ⁵ a cause (פִּי) of thunder: hence, comparing 5⁹ מִסַּפֵּר עַד אֵין נִפְלְאוֹת חֲקֵר נִפְלְאוֹת (cf. 9¹⁰ and 36²⁶), he would read חֲקֵר נִפְלְאוֹת וְלֹא (or וְלֹא) עֲשֵׂה נִפְלְאוֹת וְאֵין (cf. also יִהְיֶה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. 53¹ “By the star *أدأ هو* when it

6. הָיָה] imper. from הָיָה, the Aram. form of the Heb. הָיָה, found six times in the OT., here, Gn. 27²⁹ הָיָה, Is. 16⁴ (in the prophecy on Moab) הָיָה, Neh. 6⁶ and Qoh. 2²² הָיָה, Qoh. 11³ יִהְיֶה † (cf. also יִהְיֶה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. 53¹ “By the star *أدأ هو* when it

sets"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) רָיָה or רָיָא, *saturate* (Ps. 65¹¹ etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least הגשם והשלג together in Is. 55¹⁰.

ל וגשם מטר וגשם מטרות עזו must be understood from * before גשם (each time). גשם מטרות after גשם מטר forms a hardly tolerable combination. Probably וגשם מטר should be omitted with 3 MSS, Ol. Wr. Bi.¹ Hfm. Bu. Ley. S omits וגשם מטרות. Sgf. (omitting ^c) has for ^b וגשם המטיר; Hfm. (omitting ^b) for ^c has וגשם ומטרות עזו (imper. *Be strong*, ל, as before, being understood from * before נ' and מ': cf. Pr. 8²⁸ בַּעֲזוֹ עֵינֹתָ (תהום); Du. (for ^b and ^c), retaining the ת in מטרות, גשם ומטר תַּעֲזוּ, גשם ומטר עָרְפוּ (Drop: Dt. 32²).

7. ב' ביר is peculiar, but it is found in 33¹⁶ (also Elihu). Hi. Grä. Du. Be. בָּעַר (9⁷): but ביר is more expressive.

RV. כָּל אֲנָשִׁי מַעֲשֵׂהוּ "that all men whom he hath made may know (it)" is grammatically correct, but does not yield a good sense: read with H either מַעֲשֵׂהוּ לְרַעַת כָּל-אֲנָשִׁים (Ol. Kamp. De. (note), Di.) or כָּל-אֲנָשִׁי מַעֲשֵׂהוּ (Bi.¹ Hfm. Du. Be.): Bu. either, at the same time suggesting אֲנָשִׁי עֲשֵׂהוּ. כָּל may be repeated by error from * (Bu. Du. Be.^K). [Curiously for מַעֲשֵׂהוּ has עֲשֵׂהוּ *ἐαυτοῦ ἀσθένειαν* whence Ehrlich questionably, מעטו, that every man may know his *nothingness*.]

8. Bu. וְתִבּוּא. Bu. וְתִבּוּא.

9. מִן הַחֲדָר RV. "out of the chamber (of the south)," so De., "the chamber" being an abbreviation for "the chamber of the south"; cf. 9⁹; but this is not probable. Du. (Ch. מִן הַחֲדָרִי מִן חֲדָר (בְּסוּפֹת בְּנִיב לְחֵלֹף (cf. Is. 21¹ חֵימָן סוּפָה); [but the elimination of the vb. is awkward. Be.^K מִן חֲדָר חֵימָן תִּבּוּא סוּפָה; but this produces the rhythm 2 : 2 : 2 (17¹ n.), In H the rhythm is 3 : 2, 17¹³ n.); but perhaps the very doubtful מִמּוֹרִים in ^b represents two words in the original text.]

מִמְזָרִים if correct, *the scatterers*, i.e., *the scattering winds* (RVm.), poet. *de ventis borealibus, quippe qui nubibus dispersis frigus offerant serenum* (Ges. *Thes.*; so Di.); cf. Qor. 51¹ *وَالذَّارِيَاتِ ذُرَّوْا*, *By the scattering (winds)!* But in this case

(Du.) the fem. ptcp. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, מִמְּזוּיִם, *out of the storehouses* (Ps. 144¹³ †). [Ἐκ ἀπὸ δὲ ἀκρωτηρίων (? an error for ἀκρωτήων), S. 142] (= מִמְּזוּיִם, or rather, since the pl. does not occur, מִמְּזוּר, whence N. Herz. in *JThS* xiv. 577,—From scorching heat (מִמְּזוּר) comes the *samûm*, And from sweeping rains coolness; but סופה = *samûm* is doubtful), Ἐκ μὲν Μοῦρας, ὅθεν ἂν Ἀρκτοῦρο, Ἄ καὶ ἀπὸ Μαζούρ.]

10. [יָתַן] so Gn. 38²⁸, Pr. 13¹⁰ 10²⁴: though not, as Ew. 295*d*, Del. G-K,²⁶ 144*b* (omitted in G-K.²⁸), al. (v. *Lex.* 680*a*), an impersonal usage = Germ. "es giebt": but sc. הַיָּתֵן, "the giver giveth" = ". . . is given" (G-K. 144*d, e*, Kö. 324*d, β*). Σ ΣΤ render by a passive (so Hi. Di. alt. Bu. Du. יָתַן); but the passive rendering is not proof that the translators *vocalized* יָתַן. [Ehrlich יָתַן: in ^b מוֹצֵץ from יָצַץ, not יָצַח.]

קטן] and the breadth of waters is in narrowness (36¹⁸) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

II. **ברי** [ברי] *saturation*, for בריי, from רָהַח (¹⁰ n.), like זֵי, אִי (Is. 3²⁴), עֵי, from פָּוֶה, בְּוֶה, עָוֶה (G-K. 24*b*, end; cf. 84a^c. 93*e*). [This explanation of ברי is preferable to *corn* (Σ Ψ; cp. בר), or *a chosen one* (Θ 'A), or *purity, brightness* (℥), or (= ראי) *the rainbow* (Hoffm.). Σ for ברי ימריה has זכרון מלכותם: ברי is probably corrupt and ברק or בדר should be restored; see next n.]

טָרַח is to *toil or labour* (cf. in טָרַח, as Dt. 6¹¹) ובטורחתי די 2¹¹, וייתים אשר לא נטעת = ויתין דלא טרחת למינצב טָרְחָא דעמא הדין 11¹¹ Nu., 9⁹, cf. Nu. 11¹¹; טָרַח = טרחית לעשות = טרחית למעבד see, further, ChWB i. 319, and NHWB, s.v.: איכה 12¹² Dt. טָרַח = *troublesome burden*, “cumbrance,” Is. 14¹⁴ הטריה is therefore properly to *make to toil or labour*, which might also mean to *burden* (*belasten*); but in the NH. usage (*ll.cc.*) it has the derived sense of to *trouble, importune* (*belästigen*), e.g. Sanh. 8a מטריחין אותי להחזיר, thy *importune* one to repay; Ta'an. 24a אשא מרחכם את-קונך להוציא וג' still, when the Elihu speeches were written, it might have had the more primary sense of to *burden*. But the idea of the rain with which the clouds are laden is not here very

suitable: we have ^{9b} cold, ¹⁰ ice, and ^{11b} lightning. Hence Du. בָּרָד, *hail*, for בָּרִי, [the vb. then taking two accusatives: cp. G-K. 117cc]; Be.^T Honth. Bu. אֶף בָּרָק יִטֹּרַח עַב, *yea, the cloud casteth forth lightning* (טֹרַח, from Arab. *ṭaraḥa*, to cast or throw: Lane, 1837). This agrees excellently with ^b; but the explanation of חַר is precarious.

יִפִּיץ עָנָן אֹרֹר RV. "He *spreadeth abroad* the cloud of his lightning": but הִפִּיץ is to *scatter* (so, rightly, AV. *he scattereth*), not to *spread abroad* (פָּרַס): hence point, with Θ (Θ), διασκοπτιεῖ νέφος ὥς αὐτοῦ, *Et nubes spargunt lumen suum*, 15 MSS, *Hagiogr. Neapol.* 1487, ℣ of Rabb. edd., Venice, 1517, 1525, 1568, and of the Antwerp Polyglott (see De Rossi, *Supplementa ad Varias Lectiones*, 1798, p. 125), עָנָן (so Le Clerc, Mich. Dathe, Bu. Du. Be.), *the cloud scattereth its light (lightning)*.

12. מְסֻבּוֹת] adv. accus. (in prose מְסֻבִּי): from מְסַב, a *surrounding place*: 2 K. 23⁵ מְסֻבֵּי יְרוּשָׁלַם, the *places round about*, (but ? rd. בסְבִיבֵי, as Jer. 32⁴⁴ 33¹³); 1 K. 6²⁹ מְסַב, adv. acc. *round about* (but rd. probably מְסַבֵּב); Ca. 1¹² מְסֻבּוֹ, *his table or divan*; Ps. 140¹⁰ רֹאשׁ מְסֻבֵּי (מְסַבֵּי ?). Bu. מְסַבִּי; but מסְבִיב is not used of a person or thing moving *round about*, but of people moving about, or of things happening, *round about* a person. The v. is unevenly divided: hence Bu. inserts יתְהַלֵּךְ (Be. יְסֻבֵּב) *before* מתְהַפֵּךְ, Ley, Du. Honth. insert יתְהַלֵּךְ *after* it. The former is better: and it (the lightning) turneth itself round about, turning itself by his guidance.

תְּחַבֹּלָה] *steersmanship*, used metaphorically of *direction, guidance, counsel*; only in the Wisdom lit.: Pr. 1⁵ 11¹⁴ בְּאֵן מַחֲשָׁבוֹת בְּעֵצָה חָכָם וּבְתַחְבֻּלוֹת יִפְלְעֵם וְחִשְׁוֵהוּ בְּרֹב יוֹעֵץ, תְּחַבֹּלוֹת יִפְלְעֵם וְחִשְׁוֵהוּ בְּרֹב יוֹעֵץ, 12⁵ 20¹⁸ מַחֲשָׁבוֹת וּבְתַחְבֻּלוֹת, 24⁶ (nearly = 20^{18b} + 11^{14b}) †.

לִפְעֻלָּם] in מִן this is the middle of the verse; but really a new verse should begin here. The sf. will refer to the flashes of lightning in the poets' mind: but Grā. Be.^K Bu. לִפְעֻל מְכַל-אִשֶּׁר, *to do (anything) of all that (= whatever) he commandeth it*. But מְכַל is rather a refinement: would not the poet be content with אִשֶּׁר?

אֶרְצָה] si vera l., a poet. form for אֶרֶץ, as אֶרְצָה, 34¹⁸ (see n.):

but no doubt אֶרְצָה (= אֶרְצוּ) should be read with $\mathfrak{S}$, as there (Mich., Reiske, Bu. Be.); cf. Pr. 8³¹ מִשְׁחֶקֶת בְּחֵבֶל אֶרְצוּ. Du. פִּרְצֵנִי, according to his pleasure.

13. אִם לְאֶרְצוּ] om. אִם, as repeated by error, with Bi.¹ Di. Sgf. Bu. Be.; Du. וְלִמְאָרָה (Dt. 28²⁰, Pr. 3³³ al.), comparing En. 59¹. [For types of parallelism somewhat similar to the text as emended by Du., cp. 31¹³ 36⁹, and see n. on 11¹⁰.]

יִמְצִיאוֹהוּ] 34¹¹ (see n.).

14. עֶמֶד] Du. Be.^K to ^a, *m. c.*: [but this merely produces 4 : 3 (17¹⁴) instead of 3 : 4: the rhythm would become normal by the omission of עֶמֶד].

15. הִתְדַּע בְּשׁוֹם אֱלֹהִים עֲלֵיהֶם] RV. Di. "Dost thou know about (as 35¹⁶) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf. בָּם, 36³¹); שׁוֹם עַל, as Ex. 5⁸, though there an *object* follows, which is here desiderated. $\mathfrak{E}$ οἷδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ, whence Bi.² Du. פָּעִלְיוּ (Du. אֱלֹהִים), " . . . about God's ordaining, appointing (*Lex.* 963) his works." This is the best that can be done with the passage.

וְהוֹפִיעַ] the pf. with *warw* consec. in a freq. sense, carrying on בְּשׁוֹם, as 1 K. 8³³, Ezk. 3²⁰ (Dr. 118; G-K. 114r).

16. הִתְדַּע עַל מַפְלְשֵׁי עֵב. יָדַע עַל is as strange as 36²¹ עַל. Perhaps the *ע* in עַל is a dittograph: ל will then be the *nota accus.* after תִּדַּע (as, *e.g.*, 5²). Be.^K הִתְדַּאָה wilt thou soar above . . . ? but דָּאָה means rather to *dart* or *swoop* (Dt. 28⁴⁹, Ps. 18¹¹, Jer. 48⁴⁰ = 49²² †).

מַפְלְשֵׁי] *balancings*, from פָּלַם, to *weigh* (fig. to *make even* a road); cf. פָּלַם, a *balance*, Pr. 16¹¹, Is. 40¹² †. Bu. (note, but not in translation) מַפְרְשֵׁי, as 36²⁹: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

מַפְלְאוֹת] Probably miswritten for נַפְלָאוֹת, as ¹⁴ (a few MSS, Sgf. Bi.² Bu. Be.^T), through the influence of מַפְלְשֵׁי.

תְּמִים יָדַעִים] cf. 36⁴ תְּמִים יָדְעוֹת (of Elihu): יָדַעִים [MS^{Ken.} 153 רעִים: $\mathfrak{E}$ πονηρησῶν] only here: cf. on 32⁶. Du. [precariously, though $\mathfrak{H}$ is not too certain] for מַפְלִי תָהֶם מֵרַעַם ^b, *making a water-flood* (cf. תָּהֶם in Ps. 42⁸) *to fall (pour) down at the thunder*,

“the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth.”

17. **אשר בגדיך** a pron. of the 2nd person being the supplement of **אשר**: “*Thou whose garments are warm*”; cf. Hos. 14⁴ **אשר בך ירחם יהוה**, *Thou through whom the fatherless is compassionated*! Ps. 71^{19, 20} (*Lex.* 82a). [Du. Peake take **אשר** as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes ¹⁷ still dependent on **החרע** in 17¹⁶.]

בְּהַשְׁקֵט [השקט = to *show quietness* (the “internal” Hif.: G-K. 53e); so Is. 7⁴ **הַשְׁמֵר וְהַשְׁקֵט**, 57²⁰ (= Jer. 49²³) **בִּי הַשְׁקֵט לֹא יוֹכַל**.

דָּרוֹם] poet. and late: elsewhere only Dt. 33²³, Ezk. (13 times), Qoh. 1⁶ 11³. Also only here of the south *wind*.

18. **תִּרְקִיעַ**] with the interrog. not expressed (G-K. 150a, b). **רָקַע** (Hif. only here) is to *stamp* with the feet, Ezk. 6¹¹ 25⁶; to *beat down* (cf. in Syr. **ܪܩܥܐ** = *πεντισεμένον*, Lk. 6³⁸), or *beat out*, especially of metals to *beat out* into plates, as Jer. 10⁹ **וַיִּרְקְעוּם צָפוֹי**, Is. 40¹⁹, Ex. 39³, Nu. 17⁴ (of the censers) **וַיִּרְקְעוּם צָפוֹי** (cf.³ **לְמִזְבֵּחַ**). The word is evidently chosen here, with allusion to the **רָקַעַ**.

עִמּוֹ] *with him*; i.e. either *with him*, as his companion and equal, or *like him* (9²⁶).

לְשַׁחֲקִים] the **ל**, as *Lex. s.v. ל*, 3a.

שַׁחֲקִים] properly *clouds*; here poet. for the **רָקִיעַ**.

רָאָה] *mirror*; = **מִרְאָה**, Ex. 38⁸ †.

מִרְאָה] Hof. ptcp. from **רָאָה**; cf. **הֵימָּה מִרְאָה**, 1 K. 7²³. Different from the **מִרְאָה** of 10, and the **מִרְאָה** of 36¹⁶ (from **רָאָה**).

19. **הוֹדִיעֵנוּ**] c. 25 MSS, Orient. Kt., 𐤇𐤌𐤁 Di. Bi. Du. Be. הוֹדִיעֵנִי, “*Make me to know what we (men) shall say to him.*”

לָו] [*to him (God)*, as commonly understood; *of, about* (as Gn. 20¹³: *Lex.* 514a, e) it (Ehrlich: see on **הִסְפָּר**, v.²⁰).

לֹא נֶעְרַךְ] *sc. מִלֵּן* (see 32¹⁴); cf. Ps. 5⁴ (in c. 33⁵ **מִלֵּן** is more probably to be understood).

20. **הִסְפָּר**] [Ehrlich postulates for this word here a sense found in Arabic, as, e.g., in **سُفِرَتِ الرِّيحُ الْعِيمُ**, the wind *dispersed* the clouds (cited by Lane); and deletes **לָו** as an insertion

made when, this unusual sense not being understood, יספר was taken in its familiar sense. Omitting v.¹⁸ he obtains for ^{19a. 20} the meaning: Teach me then what we shall say of it (*i.e.* the marvels of ^{16f.}). . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יבלע). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of ¹⁵⁻²⁴, and form no safe way of escape from the strange and perhaps corrupt expressions in [ח].

יבִלַע אִישׁ כִּי יִבְלַע] “Or did man ever say (= wish, purpose: Ex. 2¹⁴; *Lex. s.v.* אָמַר, 2) that he would be swallowed up (fig. for annihilated)?” אָמַר כִּי, as 36¹⁰, where see *n.* Du. יִדְבֵּר אִם אָמַר וְגו', “Hath he (God) a reprover (see 40²), when He speaks, Or doth a man say that He is confused?” understanding בִּלַע in the doubtful sense of בָּלַל (see [also, perhaps, Is. 3¹² (*n.*) 19³ 28⁷, Ps. 107²⁷]).

21. רָאָה Bu. רָאָה.

רָאָה †] is of ambiguous meaning: the √ occurs otherwise in OT. only in בְּהָרָה, a *bright spot* on the skin, Lev. 13-14 †. [But elsewhere two opposite meanings occur: *bright*, and *dark, dull, obscure.*] (a) in Arab. *bahara* is properly (Lane, 265) to *overcome* (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to *arrogate* a thing to oneself falsely), then to *surpass, excel*, in beauty, knowledge, goodness, etc. (abs. the moon *surpasses* the stars (*sc.* in brightness), and *the surpasser* is a term for the moon, as outshining the stars (*ib.* 266a)), and, lastly, to *shine*, as “the cloud *shone brightly*”; (b) Eth. [with metathesis] **ḥḥ**: (common) is to *be bright* or *shine* (Di. *Lex.* 499f); (c) in Syriac, the √ itself is not quoted, but ḥḥ is *fuscus, maculosus*, of colours, *lux subobscura*, and then of an *obscure* rumour, or hint, ḥḥ is *obscurely*, = ἀμυδρῶς, of light, ḥḥ, *obscure, uncertain* (of knowledge), Ephr. i. 462; ḥḥ is *twilight* (the knowledge of men compared with that of angels is like the *twilight*); ḥḥ is the *twilight* before sunrise, but it also denotes *lux ortus*,

splendor, Ephr. iii. 15 (כְּסֹדִי, and derivatives, in the sense of *to glory, boast* = *καυχάσθαι*, are common); (d) in ℣ rare; only בְּהִירָא, בְּהִירָא = בְּהִירָא, and בְּהִיר, ℣² here [where בְּהִיר means *clear, bright*] וְהִשְׁתָּא לֹא אִסְתַּכְּלוּ בְּאוֹרֵייתָא אֲתַעֲבִידוּ שְׁמִיא בְּהִירִי מִן לֹאֲחִתָּא טְלָא [though in the related passage in NH. in] Ta'an. 7^b (Levy, *ChWB*, and *NHWB*) [בְּהִיר is used of the *dark rain-clouds*]: אֲפִילוּ בִשְׁעָה שְׁעָנִים עוֹמְדִין בְּהִירִין בְּהִירִין לְהוֹרִיד טָל (ed. (שהִרְקִיעַ נַעֲשֶׂה בְּהוֹרִין בְּהוֹרִין) (In the present passage, if 21^b is in place the meaning *obscure* is rather indicated by the parallel לֹא רָאוּ]. Wr. Sgf. Be.^T proposed בְּהִירִי for בְּהִירִי, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of ℣].

22. [זוהב] cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, *HN* 6¹¹ 33⁷], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 28^{1. 6}): but there is here no real antithesis between the two ideas contrasted. AV. renders ~~℣~~ correctly *gold*: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase *golden splendour* (cf. ℣ in Æschylean language, worthy of a better cause, *νέφη χρυσαυγούεντα*; cf. Soph. *O.C.* *χρυσάυγης κρόκος*): change a letter (זוהב for זוהב, Grä. Che. Du. Be. Honth. St. Bu.²: see Ezk. 8² and Dn. 12³ וְהִירִי כְּזֶהֱרַקִיעַ †), and we get the sense which the Revisers vainly struggled to obtain.

[יֵאתָה] 3²⁵ 16²² 30¹⁴.

[עַל אֱלֹהֵי נֹרָא הוּד] “upon God majesty is terrible.” We should expect הוּד נֹרָא “... is terrible majesty,” and so Bu. would read; but הוּד נֹרָא is more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29² וְהָאֵבֶן גְּדֹלָה עַל-פִּי הַבָּאָר.

23. [שְׂדֵי לֹא מִצְאָנְהוּ] the *casus pendens*; Dr. § 197.

[שְׂגִיָּא] see on 36²⁶.

[שְׂגִיָּא כָּח] these words halt after מִצְאָנְהוּ, and ^b is unrhymical. Bu. plausibly, שְׂגִיָּא כָּח וְכָּח צִדְקָה.

שניא כח ורב צדקה ומשפט לא יענה. Du. שניא כח ורב צדקה ומשפט לא יענה; [but the rhythm (4 : 3 (2)) in both Bu. and Du. is suspicious. Possibly we should retain $\mathfrak{H}$ (except יענה), merely changing the pointing of $\mathfrak{H}$: שניא כח ומשפט ורב צדקה לא יענה (rhythm 3 : 3); the coupling of כח and משפט is a little strange, but by no means so strange as משפט ורב צ' in $\mathfrak{H}$. In the context it is not difficult to understand משפט after יעות (see next n.) or יענה, if this be retained].

יַעֲנֶה; יִסְגֹּף $\mathfrak{T}$ (elsewhere also for ענה, as Gn. 16⁶ $\mathfrak{T}$, Is. 58^{3, 5} $\mathfrak{T}$; Syr. فَعَّ (common) is *laesit, nocuit, ἔβλαψεν*), 'A κακουχήσει; RVm. "To judgement and plenteous justice he doeth no violence." ענה רין occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," i.e. vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: אין מענין את דינו של זה אלא ממיתין אותו מיד. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, יַעֲנֶה (as 8³ 34¹²) would be an easy emendation. Bi. Hfm. Be. יַעֲנֶה, *answereth not* (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

24. יִרְאֶהוּ $\mathfrak{I}$ *fear him*—as an established fact (the force of the pf.), though not necessarily universally (cf. 36^{24b} אֲשֶׁר יִשְׁרְרוּ אשר יִשְׁרְרוּ). $\mathfrak{E}$ ($\phi\omicron\beta\eta\theta\acute{\iota}\sigma\omicron\nu\tau\alpha\iota$) $\mathfrak{S}\mathfrak{U}$ express יִרְאֶהוּ, which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "should fear him." [With the similar sounding forms from the two different vbs. יראה (from ירא), יראה (from ראה), cp. 6²¹. $\mathfrak{E}$ $\phi\omicron\beta\eta\theta\acute{\iota}\sigma\omicron\nu\tau\alpha\iota$ in both lines; $\mathfrak{U}$ also treats כל חכמי לב as subj. of the vb. in ^b; and it would be easy to read יִרְאֶהוּ in ^b; but, though $\mathfrak{H}$ is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But (לִכְן = לָכֵן) this, viz., what has been mentioned in ²³, (only) ordinary men see (יִרְאֶהוּ), the wise in heart see it (יִרְאֶהוּ) not.]

CHAPTER XXXVIII.

1. [מן] [out of; Ehrlich, *after*, Hos. 6²].

מן | הסערה so Kit., with B. According to Baer (p. 53) and Gi. the Kt. reads as one word מן הסערה, the Qrê as two words מן הסערה. The same peculiarity recurs in 40⁶ Kt. מן סערה, Qrê מן סערה. The Qrê is, of course, correct.

2. [מי זה] The rendering "Who is *this* that . . . ?" is here admissible, and more forcible than any other (*Lex.* 261a, 4b; cf. Is. 63¹).

[בלי דעת] a short circ. cl. qualifying a subst., as Ps. 63² ארץ בלי מים; more commonly qualifying a verb (8¹¹; see *n.*).

3. [כְּגִבֹּר] כְּגִבֹּר, *like a mighty man (a warrior)*, § (כְּגִבֹּר), MS 1 (כְּגִבֹּר) Hfm. Bi. Bu. Be. Ben-N. כְּגִבֹּר, as in Ezk. 17¹⁰ כְּגִנְעַת for Ben-Asher כְּגִנְעַת, to avoid the juxtaposition of two similar aspirates: cf. Baer, *Job*, p. 63, and *Ezek.* p. 114, who cites Kimchi, *Michlol*, 90a, and Baer and Strack, *Dikdukê ha-té'amim*, p. 30. See also G-K. 21d. For כְּגִבֹּר (not כְּגִבֹּר), see on 13²⁸.

[וּאֶשְׁאֵלךְ] om. ה, with c. 60 MSS, § Bi. Be. Bu. Du.; cf. 42⁵.

5. [מִמְדִּיהָ] from [מִמֶּד]; cf. מִסָּב (37¹²). [But Ehrlich suggests that it is the sing. (cp. G-K. 93ss) of Piel part. of מִדַּ = מִדָּ, and renders, What (מי, as Jg. 13¹⁷, or read מה as in Pr. 30⁴) is the name (שֵׁם) of him that measured it?]

[כִּי תֹדַע] either *since thou knowest* (iron.), or (Del.) *if thou knowest* (cf. Pr. 30⁴ כִּי תֹדַע שֵׁם בְּנוֹ כִּי תֹדַע); the impf. is no bar to either of these renderings, for it is often used of present knowledge: 11⁸ 37¹⁵, 16, Pr. 27¹ 30³, Is. 58³, Hos. 13⁴, 1 K. 3⁷, Ps. 51⁵ 73²² etc. Di. Dav. Bu. Du. *that thou shouldest know*

(viz. through being present at the time); but the explanation is rather forced.

6. [ירה Gn. 31⁵¹ אשר יריתי; cf. Dn. 7⁹ כִּסּוֹן רָמִיּוֹ; and for the expression *to cast, throw*, i.e. *to lay*, a foundation or a building, cp. in other languages *nadû uššê* (Del. *Assyr. HWB* p. 448 f.); יָסַד, *foundation* (e.g. Mt. 13³⁵, 2 Macc. 2²⁰); *fundamenta jacere*; βάλλεσθαι ἄστει].

7. [וַיִּרְעֻ . . . בְּרֶךְ Dr. § 118; G-K. 114r. [ἔτι ὅτε ἐγενήθησαν ἄστροι, ἤνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου. Whether or not this is a "dogmatic correction" (Di.) to remove the inconsistency with Gn. 1^{14ff.}, it is self-condemned, like Me.'s בָּרָא for בָּרַךְ, by its destruction alike of the parallelism and poetry of הָאֱלֹהִים.]

8. [ויסך] Ὡ Quis conclusit . . . ? whence Me. Wr. Bi. Bu. Du. Be. סָךְ (וּ)מִי, who hedged about . . . ? which, as ⁸ does not refer to the direct sequel of ⁶, is preferable, as well as more forcible. [Ehrlich וַאֲסָךְ, carrying on וירעו in v.⁷—a slighter change, but less probable.] סָךְ, as 3²³ † (sq. בעד; but the variant שָׁךְ, 1¹⁰, sq. בעד, is combined, Hos. 2⁸ †, with an accus.). [The corruption may, however, lie deeper: סוּךְ, *hedge about*, is not quite the word to be expected with *doors* (ct. "thorns" in Hos. 2⁸); the line unduly anticipates ^{10b}, and the repetition of דְּלָחִים, ^{8a. 10b}, betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of בְּדָלָחִים be a dittograph, what remains closely resembles a good parallel to ^b, and we should perhaps read בְּדָלָח or (unless this can be treated as בְּהִלָּחָה—*when the sea was born*. But it is less easy to recover the beginning of the line, which should contain a question (cp. ^{4. 12} etc.). Be^K suggests, not very satisfactorily, סָךְ וּסָךְ for סָךְ.]

[בגיהו מרחם יצא] when it burst out, *issuing forth* from the womb: the impf. qualifying בגיהו, just as 31³⁴ וַאֲדָם לֹא יָצָא פֶתַח, and so capable of being rendered idiomatically by a ptcp. [גִּיחַ, 40²³ (of Jordan), Ezk. 32² and in the Hif. (of an ambush rushing forth) Jg. 20³³. The occurrence of the word in Mic. 4¹⁰, Ps. 22¹⁰ † is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. גִּיחַ, and to burst out (with reference to waters) is

frequently expressed by יַבֹּחַ and derivatives (PS. 676 f.), and יַבֹּחַ גֶּחַל is used of water carrying away a bank, etc. Whether in Heb. the word was used by itself with reference to the bursting out of the foetus from the womb depends on the punctuation and interpretation of the ambiguous forms in Ps. 22¹⁰ (= גִּזִּי, Ps. 71⁶) and Mic. 4¹⁰.]

10. וַאֲשֶׁבֶר עָלָיו חֶקִי] *And I brake upon (or against) it my boundary*,—חֶק being (as explained on 26¹⁰) a *prescribed limit* in space, i.e. a *boundary*, as in 14^{5.13} it is a *prescribed limit* in time; and *brake* being an allusion to the rocks and cliffs in which the mainland often abruptly ends (cf. ῥηγμίν); so Ew. Del. Di. Bu. Du. ἔσ express חֶק; Di. Bi. Du. Be. חֶקִי (as Pr. 8²⁹ בְּשׁוֹמוֹ לִים חֶקִי,—where, however (see on 26¹⁰), חֶקִי need not mean more than *decree*). Ἐ ἐθέμην δὲ αὐτῇ ὄρια, סָבַבְתִּי חֶסֶף סָבִיבָה, U circumdedi illud terminis meis (חֶקִי), וּפָסַקְתִּי עָלָיו גְּזִירָתִי. The fig. is a bold one; and one wishes that the evidence were clearer that חֶק really expressed the idea of a *boundary*. Me. Wr., after ἔσ (which may, however, only paraphrase), וַאֲשִׁית (cf. 14¹³: in this case, for עַל, cf. 13²⁶ כָּתַבְתִּי, Gn. 30²⁸ עַל נֶקֶב); Be. (“fortasse”) questionably וַאֲשִׁטֵּר, and *I wrote (prescribed)*, from Ass. and Arab. (*Lex.* 1009a). RV. *prescribed*, with marg. “Heb. *brake*”: but the two renderings are inconsistent: “prescribed” is not a legitimate paraphrase of “brake”: if “brake” with חֶק is deemed to be too bold a combination, the only alternative is to emend the Heb., and to read some word—such as וַאֲשִׁית—which may be fairly rendered “prescribed.”

11. וַאֲמַר עַד פֹּה תִבּוֹא וְלֹא תִסִּיף] Du. Be.^K om. תִּבּוֹא, Bi. St. וְלֹא תִסִּיף,—each *m. c.* But without תִּבּוֹא, וְלֹא תִסִּיף attaches very badly to עַד פֹּה; and the omission of וְלֹא תִסִּיף greatly weakens the force of the words spoken. It is monstrous to spoil a verse—and especially a fine verse—for the sake of supposed metrical requirements. [וַאֲמַר might be omitted, leaving the rhythm 4:4 (7⁴ n.): then for the omission of an introductory וַאֲמַר, לֹאמַר, etc., cp. 4^{17ff.} 15^{23a} 17¹² 22²⁰.]

וְכֵן יִשִּׁית בְּגִזִּי גִלְדִּי] Here there must be an error in

M; for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. Hrz. Schl. Del. al. understood חק (cf. 14¹³ חק ותוכרני), and take ישיה impersonally (sc. הַשִּׁית), *Thes.* 1400b “*hic ponant*, i.e. *ponatur* (sc. terminus, v.¹⁰ [חק]), *superbia fluctuum tuorum*.” But חק is too far off to be reasonably supplied by the reader in thought, and the impers. ישיה is here exceedingly weak. Hi. takes פא as the obj.: “A ‘here’ doth one set against,” etc.; Ew. § 294^a (“perhaps”), and apparently Di.: “Here (=this place) will arrest the pride,” etc. (*Einhalt thun dem Übermuth* . . .; to judge from the comparison of שית מן, 10²⁰ (but see *n.*), taken by Di. as elliptical for ‘שית יד ב’, lay (the hand) upon = arrest); but פה in either of these usages would be very un-Hebraic, and the sense *arrest* for ‘שית ב’ has no support elsewhere. Du. “And leave off (lass ab: שית, as 10²⁰ (but see *n.*)) with the swelling of thy waves.” Qi. (Comm.) ופא ישיה ויִלָּחֶם בְּגֵאֵת גִּלְיָד, apparently taking ישיה in the military sense of Ps. 3⁷, Is. 22⁷: “Here will the appointed boundary assail and resist thy waves.” Seb. Münster (1534–5), Et hic ponet (impetus tuus) elationem fluctuum tuorum; Coverdale (1539), and here shalt thou laye doune (cf. Münster’s *ponet*) thy proude and hye wawes; Geneva Vers. (1568), and heere shall it (*i.e.* God’s decree and commandement, as v.¹⁰) staye thy proud waues; EVV., finely, “shall thy proud waves be stayed.” Ἐ ἀλλ’ ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα, ܐܠܠ ܕܠܡܐ (2rd with Me. ܐܠܠ, thou shalt break), Et hic confringes tumentes fluctus tuos, וְכָא חֲשׂוּ בְּנוֹתָיו גִּלְיָד. Hence (after Ew.) Ew. ‘יִשְׁבֵּר גִּלְיָד, shall be broken (or יִשְׁתַּק, Jon. 1^{11.12}); so (יִשְׁבֵּר) Wr. Bāthg.; Bi. Bu. Be. Honth. St. ‘יִשְׁבַּח גִּלְיָד, shall cease (יִשְׁבַּח for יִשְׁבַּח¹). Either of these yields an excellent sense: for יִשְׁבֵּר, cf. Lv. 26¹⁰ וְשִׁבְרְתִּי אֶת גֵּאֹן עֹכֶם; for יִשְׁבַּח—or, more forcibly, יִשְׁבַּח—Is. 13¹¹ וְהִשְׁבַּחְתִּי גֵּאֹן עֹכֶם, Ezk. 7²⁴ (30¹⁸ 33²⁸ with וְהִשְׁבַּח); and so, by legitimate means, we obtain the sense, not materially different from that which EVV. obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—פא for פה only here, and doubtless only a *lapsus calami* for it. Ἐ ἐν σεαυτῇ, as Be.^K saw, expresses בָּכָה misread as בִּכָּה: but this can hardly be the original reading; for (1) the repetition

of the same word פֶּחַ is much more forcible; and (2) בָּכָה for פֶּחַ is dubious: it occurs only 1 K. 22²⁰ (twice), where the sense is not *here*, but *thus* (*in this wise . . . in that wise*), and where the || 2 Ch. 18¹⁹ has בָּכָה . . . בָּכָה, as can hardly be doubted, rightly.

12. [הַמִּימִיד] for the idiom (= since thou wast born), see 1 S. 25²³, 1 K. 1⁶; and cf. on 27⁶. $\text{Ὡς ἡ ἐπὶ σοῦ συντέταχτα}$ (צִוִּיתִי) $\phi\acute{\epsilon}\gamma\gamma\omicron\varsigma \pi\rho\omega\iota\upsilon\omicron\nu\sigma$; where, according to Bi. Be., ἐπὶ σοῦ = מִמֶּנִּי; but ἐπὶ with a gen. is a common Greek idiom for *in the time of*, e.g. ἐπὶ Κύρου, ἐπ' ἔμου, ἐφ' ἡμῶν, etc.

[יִדְעָתָה] in poetry the Kt. יִדְעָתָה שָׁחַר is preferable to the Qrê יִדְעָתָה שָׁחַר. The Pi. יִדַּע only here; perhaps (Bu.) to be read in Ps. 104¹⁹ שָׁמַשׁ יִדַּע מְבֹאוֹ.

13. [רִשְׁעִים] an עֵין תְּלִיָּה—one of the four *litteræ suspensæ* (the others being v.¹⁵, Jg. 18³⁰ מִנִּשָּׁה, Ps. 80¹⁴ מַעִיר)—probably due to the fact that the scribe of the standard MS wrote by error רִשִּׁים; the ע was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G-K. 5n; or, more fully, Ginsburg, *Introd. to the Heb. Bible*, p. 334 ff.).

14. [וִירִיתִצְבוֹ] viz. objects on the earth. Be., cleverly, וְהִצְטַבַּע or וְהִצְטַבַּע, *and it* (the earth) *is dyed* (cf. צָבַע, Jg. 5³⁰; צָבֹועַ, *variegated*, Jer. 12⁹ †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv.¹²⁻¹⁵ Hfm. (and following him Sgf. Du. Che. Be.^T Vo.) omits ^{13b} and ¹⁵; and Du. Che. Be. Vo. ^{14b} as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v.^{12a}. b. ^{13a}. ^{14a}, v.^{13b}. ^{14b}. ^{15a}. b being a tetrastich written originally on the margin, which afterwards found its way into the text (in ^{14b} Hfm. Du. Be. Honth. read לָבוֹשׁ for לָבוֹשׁ, “and they stand there as if ashamed (*wie zur Schande*)” with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, ^{15a}. But ¹⁵ upon this interpretation does not follow ^{14b} well; while at the same time (Di.) ^{13a}. ^{14a} assign a very poor purpose for ¹²). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day

in human history, even (v.¹²) within Job's lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

16. [נבכי] etymology unknown (Arab. *nābik* is a *lofty place*; *nabakat*^m, a *hill with a pointed top*; *intabaka*, to be *lofty*; נבך is *erupit*, *orsus est*, *evasit*, of *light*, *flowers*, etc., and נבֿח is *surculus*, *virgultum* βλαστός (PS. 2265 f.); but these words throw no light on the etymology of [נבֿך]; but, si vera l., πηγῇ seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, [נבֿע] (cf. Syr. [نبح] = πηγῇ), *flowing springs* (cf. נחל נבֿע, Pr. 18⁴); Che. מבע' (Is. 35⁷ 49¹⁰).

[חֲקָר] = *range*: see on 11⁷; and cf. Ps. 95⁴ מַחְקֵי אֶרֶץ.

17. [וְשַׁעְרֵי צִלְמוֹת] & πυλῶροι δὲ ἄδου = 'וְשַׁעְרֵי צ', and the *gate-keepers* of darkness,—adopted by Du., to avoid the repetition of the same word שַׁעְרֵי: "though we hear nothing of the nature of the beings who guarded the entrance to שְׁאוֹל, 'gates' necessarily presuppose gate-keepers." [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from שַׁעְרֵי; cf. 8³ n.]

[תִּרְאָה] & ἰδόντες σε ἔπτηξαν; apparently a double reading רָאוּ and יִרְאוּ (יִרְאוּ)—the ת dropped by haplography. [Read רָאוּ or יִרְאוּ—either a good parallel to נָגְלוּ לָךְ: the impf. תִּרְאָה is scarcely suitable.]

18. [הִתְבּוֹנֵנַת עַד] hast thou *shewn thyself attentive as far as, even to* . . .? But, perhaps, עַל (= אֵל) should be read, as 31¹, Ps. 37¹⁰ (so Bu.).

[כִּלָּה] & πόση τίς ἐστίν, whence Du. Be. כַּמָּה, "how much it (the earth) is." But the change is unnecessary; it is not apparent why כִּלָּה (Du.) "klingt ziemlich kindisch."

19. [הִדְרֵךְ] Be. Bu. הִדְרֵךְ, and so 24; but הִדְרֵךְ אֵי זֶה seems to have been idiomatic: see 1 K. 13¹², 2 K. 3⁸, 2 Ch. 18²³ †: it is not likely that dittography should have taken place *five* times in the same expression.

20. [תקחני Be.^K תִּתְּחֵנִי. Θ $\epsilon\iota$ ἀγάγους με; and so Me. Sgf. חקחני (Oo. (תִּתְּחֵנִי): a fine piece of irony. But Θ is more probable; and also, as Bu. observes, more forcible.

[תבין] occurs in 28²³; but probably Hfm. (תִּבְּיִן), Du. Bu. Be. are right in reading תִּבְּיִיָּנִי || to תקחנו.

21. [רבים] by attraction to ימין: cf. 21²¹ and G-K. 146a.

22b. [ואוצרות] [the repetition is improbable (cf. 8³ n.): the lost term was perhaps מוֹזִי (37⁹ n.)]. Du. ואוצרי, *treasurers* (Schatzmeister), for the same reason as וְשָׂעִירִי in 17. But the point here is Job's seeing the *treasures*, not their *treasurers*.

23. [קָרַב] Ps. 55²¹ 68³¹ 78⁹ 144¹, Zec. 14³, Qoh. 9¹⁸ † (in 2 S. 17¹¹ rd. with Θ Σ קָרַבָּם). The common Aram. word for *war*.

24. [הדרך] see on 17.

[אור] light has been dealt with in 19; even lightning (which אור denotes in the Elihu speeches) is mentioned in 25^b; אור seems consequently out of place here. Ew. (*Die Salom. Schriften*, p. 252), Me. Bi.¹ Wr. St. Bu. רִיחַ; Hfm. Bi.² Du. (see the next note), Honth. אַר, *mist* (36²⁷); Sgf. כָּפַר, *hoar-frost* (after Θ $\pi\acute{\alpha}\chi\eta$ (see 29^b); cf. Sir. 43¹⁹ $\kappa\alpha\iota$ $\pi\acute{\alpha}\chi\eta\upsilon$ $\acute{\omega}\varsigma$ $\acute{\alpha}\lambda\alpha$ $\epsilon\pi\iota$ $\gamma\eta\varsigma$ $\chi\acute{\epsilon}\epsilon\iota$ = (marg. יִשְׁכַּח (יִשְׁכַּח); Be. קִיטור, *steam* (after Θ $\pi\acute{\alpha}\chi\eta$ in Ps. 118 (119)⁸³). Of these suggestions רוח, agreeing with the || קרים, is the most probable; אור is palæographically easier; but neither this, nor כָּפַר (which in addition comes in 29), nor קִיטור (Gn. 19²⁸, Ps. 148⁸ 119⁸³ †), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with יִהְלֵק [cp. En. 41⁴ 60¹²], as well as with the || קרים).

[יפץ] Rd. probably יפִּץ: הפִּץ is always *causative*, except here, Ex. 5¹², 1 S. 13⁸ (read in each יפִּץ).

[קרים] Du., objecting that the “wind” is here out of place (?), and that the way of the “east wind” is known, declares that קרים, “cool (water),” of *fine* or *drizzling* rain (“Sprühregen”), for קרים is “necessary”; he thus (with אור and יפץ, *trans.*) gets, “Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?” the allusion being to

“the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed.” But קרים (*sc.* מים) does not seem a good expression for *fine* rain; nor do Jer. 18¹⁴, Pr. 25²⁵ (מים קרים) show that קרים alone would be used for cool water. And as Du.’s objections to רוח do not seem decisive, קרים is no longer a necessary emendation. [Honth., following Du. in ²⁴, transposes vv.²⁴ and ²⁵. Retaining אור in ^a, Richter proposes קרנים (cp. Hab. 3⁴, and the vb. in Ex. 34²⁹)—scatters the rays over the earth.]

26. [לא איש] see on 12²⁴ בָּתָּהוּ לֹא־דֹרֵךְ (G-K. 152u).

27. [שָׂאָה וּמְשָׂאָה] see on 30³.

וּלְהַצְמִיחַ מִצָּא דֶשֶׁא] and to cause the place where young grass cometh forth to sprout: מוֹצֵא מִים, like מוֹצֵא מִים, and (implicitly) מוֹצֵא כֶסֶף, 28¹. But the v. is much improved by reading with Wr. (so Bu. Du. Be.^T) צָמָא for מִצָּא (note the || to שָׂאָה וּמְשָׂאָה): and to make *the thirsty land* (Is. 44³ RVm.) sprout with young grass (הַצְמִיחַ, with a double accus., as Ps. 147⁸ (הַמְצַמִּיחַ הַרִים חֲצִיר). Be.^K St. מְצַיֵּה, *out of the dry ground*; also a good suggestion.

28. A beautiful verse, rejected, however, by Bi.² Du. Che., partly as tautologous with ²⁹, and partly as not fitting into ²⁵ (which, however, refers not to ordinary rain, but to the down-pour in a thunderstorm), and (?) the scheme of the tetrastichs.

אֶגְלֵי טֵל] Ἐ βώλους δρόσου; ΣΤΥ all drops. This must be the meaning; but the etymology is obscure. Arab. *’ajala* is to *confine* or *restrain*, e.g. cattle from their pasture (Lane, 25), ii. *congregant*, *collegit*; *ma’jal*, *stagnum*, *piscina* (Freyt.); ? אֶגְלֵי = *drop* as a small quantity of fluid, *collected together*.

30. [כָּאֵבֵן מִים יִתְחַבְּאוּ] “like stone are the waters hidden,” “as (with) stone (G-K. 118s) are the waters hidden” (RV.), are both unsatisfactory; “hide themselves (and become) like stone” is forced; “are solidified (*sich verdichten*; RVm. *are congealed*) like stone” (Di. Del.) gives יִתְחַבְּאוּ a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. 23¹. = Mic. 4¹¹; *Forms*, p. 296], and accordingly interchange them;

we then get, "Like stone the waters *cohere together* (poet. for *freeze*: lit. *take hold of* or *grasp one another*: cf. 41⁹ †, of the scales of the crocodile, וַיִּתְּלְכּוּ וְלֹא יִתְּפְּרוּ; and הִתְלַקַּח, Ex. 9²⁴, Ezk. 1⁴ †), and the face of the deep *is hidden*" (viz. by the ice forming upon it): so Bi.¹ Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take יִתְּחַבֵּא as an alternative or dialectical form of יִתְּחַמֵּא (denom. from הִמָּאָה, *curdled milk*) *are curdled*, or *coagulated*, if not (Du.) יִתְּחַמֵּא is to be read: but this is precarious; and does חֲמָאָה, *leben*, curdled milk (see on 20¹⁷) coagulate in a manner at all resembling ice?

31. [הַתְּקַשֵּׁר] in Is. 49¹⁸ קֶשֶׁר (לְבַשׁ ||) means *to bind on*, *engirdle oneself with* (cp. קֶשֶׁרִים, *sashes*): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of ^b, and קֶשֶׁר being here || to פָּתַח is rather *to bind fast* (cp. 39¹⁰ 40²⁹—Qal), *to bind up*, *fasten*; cp. קֶשֶׁר, *a knot* in P.B.H.]

[מַעְדָּנֹת] the same form, מַעְדָּנָה, recurs in מ, in 1 S. 15³² †; in 1 S. the word has been variously explained as meaning (1) *voluptuously* (EV. "delicately"), so T¹ A: "not probable in view of the context" (Dr. *ad loc.*); (2) *in fetters* (so Qi.); and, pointing מַעְדָּנָה, (3) *tottering*: "so Sm. Now. Dh. Ehrlich, probably rightly" (Dr. *ib.*). Thus the passage in Sam. can at best lend a very dubious support to any theory of the meaning of the present passage. And the Massora notes that in 1 S. 15³² and here מַעְדָּנֹת has different significations. As to the present passage there are two main theories: (1) that מַעְדָּנֹת means *delicacies*, *dainties*: this would be the most obvious meaning of the word if the parallel and context really admitted it: cf. the masc. pl. מַעְדָּנִים, *dainties*, in Gn. 49²⁰, La. 4⁵, Pr. 29¹⁷ †, and, perhaps, Jer. 51³⁴ (though מַעְדָּנִי is otherwise pointed in מ); עֲדִינָה, *voluptuous*, Is. 47⁸; עֲדִינִים, *pleasures*, Ps. 36⁹ and, as pointed, Jer. 51³⁴. The *delicacies* of כִּימָה (commonly, though not universally, identified with the Pleiades) have been understood to be the fruits, or flowers, of spring, or the renovating influences of spring which produce them: so here Levi b. Gershon (A.D. 1326), who remarks מַעְדָּנֹת שֵׁם מִינֵי תַעֲנוּגִים שִׁמְצָאוּ בִּסְבַח כִּימָה ר"ל בְּחִמְצָא הַשֶּׁמֶשׁ שֶׁם כִּי אֵז יֵתֵר הַזֶּמֶן הַאִילָנוֹת וַיִּתְּנוּ

פרים, and in the previous century Nachmanides had given as a minority interpretation *האחה תקשר מעדנות פירות מזל כימה כי רצונו* לקשור הפירות שהם המעדנים. Thence some of the 16th century versions: *e.g.* Oecolampadius (1532), “Num conjunges delitias Cimo,” with the note, “septem stellæ sunt . . . aerem calidum pluviis temperant, *et terram pulchris floribus ornant*”; Seb. Münster (1535), “Numquid tu ligabis suaves influentias Pleiadum,” whence the Great Bible (1539) and the Bishops’ Bible (1568), “the sweet influences of the seven stars,” and the Genevan Bible (1560) and AV. (1611), “the sweet influences of the Pleiades”; a note in the Genevan version runs, “which stars arise when the sun is in Taurus, which is the spring time, and bring flowers.” Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes “the heliacal rising of the Pleiades (*i.e.* their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. 9⁹ exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [*i.e.* the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring.” For another interpretation of מעדנות meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, מעדנות is now commonly taken as equal to, or an error for, מענדות (cp. the vb. ענר in 31^{36a} and || to קשר, Pr. 6²¹): but this is then differently interpreted (1) as something consisting of separate units bound together, a cluster (RV.), or (2) as something bound upon a person, whether as an ornament, such as a necklace (Hi., who compares عقد, from عقد, similar in meaning to ענר), or, for purposes of restraint, fetters (cp. Θ δεσμόν, שירי). The last seems preferable in the context.]

[משכות] Be.^K מִסְּרוֹת, substituting a known term for a ἀπ. λεγ., for a noun משכות occurs here only; משך is to draw, drag

along: cp. especially Is. 5¹⁸, Hos. 11⁴, to draw along (with cords); the noun מִשְׁכוֹת should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. مِسْكَة, of an ornamental arm or foot-chain); but not very probably a *girdle* (Hi.). N. Herz (*JThS* xiv. 576) detects in מִשְׁכוֹת an allusion to Egyptian, such as some find in חֲמִשָּׁךְ in 40²⁵ (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (*Thesaur. Inscr. Aegypt.*, p. 122), "As regards the msxt constellation, it is the haunch (χps) of Typhon, it exists in the northern sky." This, as well as the suggestion that כִּמְלִי as a Hebrew term for a constellation means not *fool* but *haunch* (cp. כִּמְלִי), would be more acceptable, if Herz's efforts to derive עֵישׁ (equated with Sirius) and כִּימָה also from the Egyptian could be considered successful.]

32. מִזְרוֹת †] [the following בַּעֲתוֹ suggests that מ' is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G-K. 145^l, *m*)—*the Mazzaroth, each in its season*; cp. Σ (cp. Σ^H = 'A) τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἕκαστον. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on 37⁹; cp. Hoffm. in *ZATW* iii. 108) equates מִזְרוֹת with מִזְרִים (37⁹ n.), itself very doubtful and obscure. In recent times a more popular equation has been with מוֹלֹת in 2 K. 23⁵ (cf. there, as Θ here, Μαζουρωθ: ℥ here שְׁמֵרִי מוֹלִיָּא); but מוֹלֹת is also uncertain, some translating *the planets*, others *the signs of the zodiac* (Ges. *Thes.* 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, *NHWB*; Burney on 2 K. 23⁵ and in *EBi.* 4782 f.). ℥ here *Lucifer* (with *Vesper* for עֵשׁ): cp. the explanation of מִזְרוֹת as = מוֹהֲרוֹת (*plural*) = Ar. المَهْرَة = Venus (*singular!*). Others (Mich. Ew.) again make מִזְרוֹת = מִזְרוֹת, and cp. נֹר, a *crown*: hence Corona Borealis, or both the Northern and the Southern Crowns. Σ

𐤀𐤋𐤁, the Wain, as = the great or little bear. All most uncertain].

[עִישׁ עַל בְּנֶיהָ] if = 'Ayish with her children, cp. the use of עַל in Gn. 32¹², 1 S. 14³²: *Lex.* 755b.]

[תָּנַחֵם] so 𐤈𐤍𐤁𐤍, 'עִישׁ עַל ב' being a *casus pendens*. Other possible pointings are (1) תָּנַחֵם; עַל is then *for* (the loss of): cp. 1 Ch. 19², Jer. 16⁷: (2) תָּנַחֵם, but הִנִּיחַ in the sense *to give rest to, bring to a resting-place*, is elsewhere construed with ל, and is commonly used only of the settlement of the Israelites in Canaan (Ex. 33¹⁴, Dt. 3²⁰ +): otherwise as an antithesis to חוּצִיא it might be considered.]

33. [הִירְעַת] Du. Be. הִירְעַת (v.¹²): but (Bu.) this is against both the order of the words and the bare חָקוֹת; we should expect, if that were the sense intended, הִירְעַת שָׁמַיִם חָקוֹתָיו.

[מְשַׁטֵּר] The שֹׁטֵר, elsewhere in Heb. only in שֹׁטֵר, Ex. 5⁶ etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. 6⁷ (see Dr. on Dt. 1¹⁵); but the etymological sense is uncertain. In Ass. *šaṭāra* is to *write* (Del. *HWB* 651 f.); in Arab. *saṭara* is to *write, to rule* (a book); *saṭr* is a *line* (of writing), a *row* (of trees, buildings, etc.); and *misṭarat*^{un} is an instrument for *ruling* a book (Lane, 1357 f.). [The Sabæan *str* is an *inscription* (*CIS* iv. 99¹⁰): in Syr. ܫܬܪ is a *hand-writing, or deed*.] If the sense of שֹׁטֵר was to *write* (as in Ass.), שֹׁטֵר will have meant properly, *writer, registrar*; but if the primary sense of the שֹׁ was to *range in order* (Nöld. *Gesch. des Qorans*, p. 13), and this was retained in Heb., שֹׁטֵר will have meant *arranger, organizer*, and so we get for מְשַׁטֵּר here the sense of *ordered arrangement*, or, briefly, *rule*. [But Schwally in ed. 2 of Nöld. *Gesch. des Qorans*, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assyr. *šaṭāra, to write*; the Heb. שֹׁטֵר he also regards as derivative from Assyr., and compares the "nicht ganz sicher zu deutende" מְשַׁטֵּר.] F. Del. *sein Sternenzelt*, or, as we might say, *its starry canopy*, from Ass. *šitir šame*, the *writing of heaven, i.e. the starry firmament* (*Comm.* p. 170; *HWB* 652^b,

cf. 187^a); but this is far-fetched, and על הארץ rather than בארץ would be expected. [The sing. suffix in משטרו refers to שמים (pl.) regarded as a ruler (so Di. after Ew. 318^a; Ehrlich: משטרו; preferably, if conjecture is resorted to, we might read ארץ משטרו, משטר being a synonymous parallel to חקות.]

34. [ושפעת מים תכסך] exactly as 22^{11b} (though there in a fig. sense); cf. also Is. 60⁶ שפעת נמלים תכסך. ἔ (ὑπακούσεται σου) תמעך; so Bi.¹ Du. Be. Che. St. Bu. This undoubtedly agrees well with א, and תכסך may be due to a scribe's recollection of 22¹¹ and Is. 60⁶: on the other hand, ἔ may also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water *covering* Job, in response to his (imagined) invitation, is finer and more effective than *will answer thee*.

36. [בטחות] [so 12⁶ where ב is radical, and Ps. 51⁸ where it has generally (but see Briggs, etc.) been taken to be the prep. ἔ for הכמה ב' has γυναιξὶν ὑφάσματος σοφίαν, reading perhaps בטוות. ἔ בכולין and ἔ in *visceribus hominis* (cp. ש כסל) anticipate the subsequently dominant theory that טחות both here and in Ps. 51 is a term for the *reins* or *inward parts* of men, as something that is covered over or coated (√ טוח), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) טחות refers to some natural phenomenon, Schultens himself, comparing טח, to lose one's way, טח, to carry away, proposed, *wandering motions* (e.g. of lightnings, thunders, rains); others, *clouds* (Eichh.), *dark clouds* (Hrzl. Hitz. Di. RVm. Peake, al.; cp. טח, to be dark, with derivatives meaning *darkness*, and *clouds*), or *cirrus-clouds*, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. טוח, to overlay). Unfortunately the parallel term is, if possible, even more uncertain; if, however, שכוי is an animal, טוח (ἔ) may be an epithet (*the weavers*) for another, e.g. the spider—suggested though not adopted by Du.].

שָׁכַר] [if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is שָׁכַח = שָׁכַח: in Hebrew this appears only in (1) מְשַׁכֵּחַ, which may mean *an object to look at*, and is used with reference to specific objects in Nu. 33⁵², Pr. 25¹¹, and of the imaginations (of the heart) in Ps. 73⁷, Pr. 18¹¹; and (2) the doubtful שָׁכַח of Is. 2¹⁶. In Aramaic, on the other hand, the root is in frequent use; שָׁכַח = Hebr. צָפָה, *to look out, keep watch*; consequently שָׁכַח might mean, like the Aramaic שָׁכַח (= צָפָה, e.g. 𐤔 Is. 21⁶), *watchman, observer*: hence it has been translated 1. *the mind*: as “*videns, imaginans, vel intelligens*” (Ges. *Thes.*); so 𐤔 (first rendering), 𐤌 (𐤌𐤌), Ibn Ezra, EV., Ges.; 2. *the cock*, as the watchman, or prophet, among birds: cp. *Rosh hash-Shanah*, 26a, “When I came to Teḥum-Kēn-Nishraya, R. Simeon b. Lakish said that” the cock was there called שָׁכַח, *Wayikra Rabba*, c. 25: in Arabic the cock is called سَكَاة: *ib.*, “in Arabic the prophet is called سَكَاة”—all cited by Del. This translation is adopted by 𐤔 (second alternative), 𐤕, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning *something seen*, (celestial) *phænomenon* is obtained: so Schultens; and similarly or with reference to some specific phænomenon, Ew. (*Glanzgestalten*), Me. (*Lichtblitz*) Hi. and Bu. (*Luftgebilde*), Di. (*Wolkengebilde*), RVm. (Meteor), Du. (the Aurora Borealis)].

37. יִסְפָּר] so, in the sense of *count*, Ps. 22¹⁸. The Piel may have an intensive sense to *count busily or exactly*; but more probably יִסְפָּר אֶסְפָּר should be read. Du.’s objections to “count” are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which^b they are employed for the production of rain, when³⁸ it is needed, which would enable him to regulate their movements and use. יִפְרֹשׁ, *spread out*, for יִסְפָּר is thus quite unnecessary.

38. בְּצֶקֶת] from יָצַק intrans., as 1 K. 22³⁵ יָצַק דָּם הַמֶּמְכָּה.

מִצָּק [לְמִצָּק] lit. *into something cast* (of metal, 1 K. 7³⁷ מִצָּק אַחֵר; c. 37¹⁸ ptc. מִצָּק מִצָּק), i.e. *into a compact mass*. Not as Du. [(see exegetical n.)].

ורגבים] 21³³ †. The line is short: Grimme, cleverly and neatly, ורגבים ברגבים ידבקו: so Bu.

איש באחיהו ידבקו 41⁹ cf. [ידבקו]

39. חַיִּית כ' = *appetite*: see on 33¹⁸. Cf. Pr. 6³⁰ לִמְלֵא נִפְשׁו.

40. במעונות Ley, Be.^K בַּמְעוֹנוֹתָם, after Ε ἐν κοίταις αὐτῶν, though whether Ε *read* the sf., is more than we can say.

בַּסֶּכֶה is elsewhere a *booth*; for *covert*, *lair*, we have elsewhere סֶכֶה, Ps. 10⁹ (יֹאבֵד בַּמֶּסְכֶה בְּאֶרְצָה), 76³ (סֶכֶה), of Yahweh, under fig. of a lion; || מְעוֹנָתוֹ, Jer. 25³⁸ עֹב כַּפִּיר סֶכֶה. Be.^K בַּסֶּכֶה (Gn. 22¹³), as Giesebr. in Jer. 25³⁸ סֶכֶה (as Jer. 4⁷); and Lag. Che. We. in Ps. 10⁹.

לָמוֹ] 27¹⁴ n.

אָרַב 37⁸ † [in a different sense].

41. יִכִּין] *provide*, as Gn. 43¹⁶, Ps. 65¹⁰ 78²⁰.

לְטֵרֵר] The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, 39²⁶⁻³⁰. Hence Wr. Bu. Be. לְעֵרֵב, *in the evening*, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with 4^{10.11}, Ps. 104^{20.21} (especially 21^b with 41^b), and the punctuation לְעֵרֵב of ~~לְעֵרֵב~~ being explained as due to recollection of Ps. 147^{9b} לְבִנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ. However (Bu.) יִכִּין suggests here a new beginning; the suffix in צִירוֹ can hardly refer back beyond כַּפִּירִים לְבִיא; and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, 39^b.

יִתְעוֹ] the young ravens, fed by their parent, are presumably in the nest: how then can they “wander” about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading יִתְעֶה, the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding יִשְׁעוֹ: the raven (*NHB* 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search

of it. Be. יפעו, referring to ילדיו (Syr. to *bleat*, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, *ChWB* ii. 280b; in OT. ביולדה אפעה, Is. 42¹⁴ †: not "Aram. for יפצו" (Bu.), for there is no trace of an Arab. פעה (with ض, *Lex.* 821a; cf. on 4¹⁰): if we were sure that פעה was used of the cry of a bird, this would be better than יתעה.

לבלִי אכל] the ל of norm or state, like לבטח, *Lex.* 516a i); in the condition of foodlessness; לבלי, as 41²⁵, Is. 5¹⁴ לבלי חק † (cf. . . . לִאֲזֹן often in Chr.). Ἡ πλανώμενοι τὰ σῖτα ζητοῦντες, whence Du. לִבְקֶשׁ for לִבְלִי; then, with לַעֲרֹב (see above) in 41a, and referring all to the lion, he completes the tetrastich (after ישועו) by reading (cf. Ps. 104²¹) הכפירים ישאנו לטרף יתעו לבקש (cf. Ps. 104²¹) : אכל.

CHAPTER XXXIX.

I. [הירעת] Du. הִירַעַתָּ (38¹²), as 38³³.

[עת לדת] [The two words are rhythmically superfluous and have perhaps intruded here from ^{2b}]. Bi.¹ Bu.¹ Be.^K (with ?) St. om. עת (dittogr.), removing the somewhat inelegant anticipation of עת in ^{2b}; but Bu.², after Grimme, om. instead לדת, as a gloss on עת, and in fact an incorrect one, עת (with the masc. יעלי) referring not to the time of the female's *bearing* (which follows in ^b), but to the time of heat in the male (Be.^K תִּאֲנַת (Jer. 2²⁴ תִּאֲנַתָּה מִי יִשְׁכְּנָהּ) for עת לדת). Du. הִירַעַתָּ עֲשֶׂתְּרוֹת. 'ע, the peculiar expression used in Dt. 7¹⁸ 28⁴. 18. 51 † עֲשֶׂתְּרוֹת צֹאנֶךָ || שֶׁנֶּר אֶלְפִיד, where, however, it is far from clear that it means specifically "Liebeslust." With the text as it stands, יעל, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

[חלל] inf. Po'lel of חול, as Is. 51² al.; and in the pass. 15⁷, ולפני נבעות חוללת.

[תשמר] שמר, to *mark, observe*, as 13²⁷ = 33¹¹, 1 S. 1¹², Zec. 11¹¹.

2. [תמלאנה] מלא, of completing a period of time, as Gn. 29²⁷; cf. in Qal, Gn. 25²⁴ (וימלאו ימיה ללדת), al.

[וידעת] Du. ויעדת, and *appointest*.

[לדתנה] G-K. 91f, where five parallels are quoted; add א(ו)תִּנָּה, Ex. 35²⁶, Ezk. 34²¹.

3. [תפלהנה] [rhyming with חשלחנה in ^b]. פלה is to *cleave*, Ps. 141⁷; so פלה, c. 16¹³ al. Here, if correct, the Pi. must have a causative sense, *cause their young to cleave open* (the womb); [cp. בקע, of *hatching* eggs, Is. 59⁵]. But פלה does not occur so elsewhere: and it is highly probable that (Ol.) תפלהנה should

be read: cf. 21¹⁰; and the syn. הַמְלִיט, Is. 66⁷; מָלַט (of laying eggs), Is. 34¹⁶: ΘΣ διασώσεις αὐτὰ also presupposes the מ (תַּפְּקִיטָנָה).

[חבליהם] [rather than *birth-pangs* (21¹⁷ n.: sing. חָבַל, Is. 66⁷), 'ח may here mean *fœtus*, like the Arabic حبل, and be from a sing. חָבַל. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply *to be pregnant with* in Ca. 8⁶, Ps. 7¹⁵: so in Arabic حَبَلَ is *to be pregnant*; احبل, *to fecundate*; حبلی, *pregnant*. Cf. Barth. *Wurzeluntersuchungen*, 15; Schulthess, *Homonyme Wurzeln im Syrischen*, 25 f. Ehrlich transfers ילדיהם to the end of the v., makes חבליהם the obj. of תפלהנה, and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. חבליהם (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. ⁴ 1¹⁴; and see G-K. 1350. Du. om. ילדיהם [which stands in 𐤒, without adequate reason, *before* תפלהנה] as a (correct) gloss on חבליהם, rendering, they bow down, they cleave open (the womb). “The asyndeta in ³ 4^a strengthen the impression of care, security, and swiftness, which the description is intended to convey” (Du.). [The rhythm of ³ in 𐤒 is 3:2 (17¹⁴ n.); with the omission of ילדיהם it is 2:2: this, in Job very rare (19¹⁴ n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. יחלמו] *are healthy*; Is. 38¹⁶ †, Hif. תחלימי. The Ethp. and Af. are common in Syriac in the senses *recover health*, and *heal*, respectively: see 2 K. 1² 8⁸, 𐤒𐤕𐤍; 𐤒𐤕𐤍, Hos. 5¹³, Jn. 5¹⁵.

[ירבו] [one MS^{Ken}. ילכו: cp. 𐤕 *pergunt*. For the meaning *to grow up*, see Ezk. 16⁷: it is common in Aram.; see in 𐤕 Gn. 21⁸ 25²⁷ 38¹¹, Ru. 1¹³ (all = Heb. נָדַל): Pael, Jb. 38²⁷ (= [להצמיח]).

[† 𐤒] *open field or country*; an Aramaism: Dn. 2³⁸ 𐤒𐤕 (= Heb. תְּחִית הַשָּׂדֶה); and in 𐤕 בברא, 2 K. 10²⁴, Is. 42² (= Heb. בָּחַן). [One MS בבר, 𐤕 *ad pastum*. AV. “with corn,” after

Seb. Münster (*frumento*) and mediæval Jewish interpreters (see Wright and Hirsch) who gave to בר the sense it has, *e.g.*, in Ps. 65¹⁴ 72¹⁶. בנר or some other word in the line may be corrupt or intrusive; for the rhythm of **ה** is 4:3 (17¹⁴ n.). **ס** om. ^b; but this scarcely represents the original text.]

למו ולא שבו למו might, of course, mean *to them*; but more probably, perhaps, the ל is the reflexive ל (*Lex.* 516a), as 6¹⁰ 12¹¹, Ps. 80⁷ etc., “*sibi h. e. sui iuris esse volentes*” (Schult. *ap. Del.*); so Hi. Del.

5. שלח חפשי [שלח], as Ex. 21^{26f.} (לחפשי), Dt. 15^{12f.} 18, Is. 58⁶, Jer. 34^{9-11. 14. 16} of men.

† [ערור] the Aram. syn. of פרא (ערר, Dn. 5²¹; **ע**). The word “may be derived from **ע**, to *flee in fear, flee away* (Labid²⁵); though more probably (D. H. Müller) from **ע**, ‘schreien,’ which is also used of the wild-ass, Amrualqais 4²¹, Zuhair 1²⁵” (Nöld. *Fünf Mo’allaqât*, ii. 75).

7. [חשאות] *loud shoutings*, as Zec. 4⁷. See on 36²⁰.

8. † [יתור] as pointed, a rare nominal form like יקום (G-K. 85d): but it is far better to point (after Θ κατασκέπεται, **י** יאִיל, **י** circumspectit) יתור, *spies out, explores* (Nu. 13^{2. 16. 17} etc.), with Ew. Hi. Bu. Du. etc.

9. [רים] for רִאם = רִאם (Ps. 92¹¹ רִאִים); cf. רָמִים, Ps. 22²² (G-K. 23e, f). Baer and Ginsb. read רִיִּם; G-K. 22s, 20f; Dr. Sam.² p. xx [Assyr. *rêmu*, Ar. رَم; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the רִאם; see exegetical n.].

10. [התקשר רים בתלם עבתו] Ha. Stick. “in *or* to the furrow *with* his cord” (the accus. of the instrument), is questionable, in spite of Mic. 7²; Di., better, “in the furrow of his cord,” *i.e.* in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., בתלם בַּעֲבָתוֹ (Bu. בַּעֲבָתוֹ): this yields, by legitimate Hebrew, with a very slight change, the sense required: for התקשר רים read also (Bu. Du. Be.) ההקשרנו—the repetition of רים after ⁹ is inelegant, and **ס** has only *δήσεις δὲ ἐν*; התקשרנו also restores the normal 3:3

rhythm]. Du. התקשרנו בַּעֲבוֹת תְּלָמֵי, "by the cord of his furrow," which also yields a good sense. Be. would read for the v. אַחֲרֵיךְ (or תְּלָמִיךְ) (תְּלָמִים) אִם יִשְׁדֹּר תְּלָמִים (תְּלָמִיךְ) אַחֲרֵיךְ (עֲנֵךְ), cf. Heb. עֲנֵךְ, assumed to correspond to Aram. עֵינְקָא, *neck* (though not the usual word), Ps. 69⁴ T al. and Talm., Arab. *ʿunq*); but the change of text is violent, and insufficiently supported by E (δήσεις δὲ ἐν ἰμάσι ζυγὸν αὐτοῦ, ἣ ἐλκύσει σου αὐλάκας [= חלמים in 31³⁸; but the word may here be a paraphrase] ἐν πεδίῳ;) and S לִמְלֵךְ לְמֶלֶךְ נֶגֶן חַל סֶלֶס וְנִמְלֵךְ אֵל לְכֹהֵן (לְכֹהֵן), both of which in ^a, not less than in ^b, are strongly suggestive of paraphrase.

12. כִּי יֵשׁוּב [that he will, etc., the כִּי stating the obj. of the trust (Ew. § 336*b*; G-K. 117*h*). With the athn. at וְזָרַע, the Kt. יֵשׁוּב must be read; and in ^b נָן will mean the contents of the threshing-floor (cf. Ru. 3² וְנָן הַשְּׁעוּרִים): but the v. is very unevenly divided; probably the athn. should be put at יֵשׁוּב, and ^b should read (or גִּרְנֵךְ, or לְגִרְנֵךְ, or גִּרְנָה) חֲרֵץ גִּרְנֵךְ (גִּרְנָה); so Me. (אֵל גִּ), Bi.¹, Bu. (גִּרְנָה; so Du.), St. (לְגִרְנֵךְ), Be.^K (either גִּרְנֵךְ, or גִּרְנָה, or לְגִרְנֵךְ). גִּרְנָה avoids the repetition of the גִּ. Be.^T יֵשׁוּב, *bring back*, the object following in ^b: this may be right; יֵשׁוּב (*sc.* וְזָרַע) would be more naturally said than יֵשׁוּב. E here expresses *ffl* (with יֵשׁוּב).

13. כִּכְנָה [if the section was part of the original text, read כִּכְנָה (כִּ followed by אִם, as in ^{9f}). In H, v.¹³ proves an exception to the otherwise unbroken rule that the sections treating of animals begin with an interrogative particle].

†רִנְיָנִים] *shrill* or *piercing cries*: if correct, a poet. name for the bird which emits them, the ostrich. Hfm. Bu. Du. Be.^K יֵעֲנִים (cf. La. 4³ Qrê במדבר יֵעֲנִים). E τερπομένων (רִנְיָנִים). A αἰνούντων, Σ ἀγλαῖσμοῦ, S פִּכְכִּי, Y struthionis, T חרנגול ברא (38³⁶). Qi. AV. *peacocks*.

נַעֲלָסָה [עלם (not עלו, or עלץ), as 20¹⁸ (Kal), Pr. 7¹⁸ † (Hithp.).

אֶבֶרָה חֲסִידָה וְנֶצֶחַ] Is it a kindly pinion and feather? אַבְרָה, *pinion*, Dt. 32¹¹, Ps. 68¹⁴ 91⁴ †; אֶבֶר, Ps. 55⁷, Is. 40³¹, Ezk. 17³ †; נֶצֶחַ, *plumage*, Lv. 1¹⁶ †; נֶצֶחַ, Ezk. 17^{3, 7} †. In חֲסִידָה, [if

rightly read], there is doubtless an allusion to the bird called חסירה [Lv. 11¹⁰ Ps. 104¹⁷, Jer. 8⁷, Zec. 5⁹], *the kindly one*; the stork, so called on account of its affection for its young. Bu.¹ would make it named distinctly: אִם אֲכִרַת חֲסִירָה וְנֹצָה, Is it the stork's pinion and feather? (or rather: Is it a kindly bird's—with only an *allusion* to the stork—pinion and feather?). Bu.² thinks that Hfm. has “perhaps” seen rightly in reading (what he rejected in his first ed.) נִעְצָלָהּ for נִעְלָמָה in ^a, and in ^b אִם אֲכִרָה וְנֹצָה, “Is the wing of the ostrich sluggish? (Nif., as Jg. 18⁹ †; עָצַל, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth,” etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v.¹⁵) they are exposed to many dangers? חָסֵר in actual usage means only *in need of*; but חָסֵר means to *be lacking* (1 K. 17¹⁴), as well as to *lack* (be in need of), so that the adj. may mean similarly *lacking, deficient*. Ley, Be.^K (“perhaps”) נִקְלָמָה and חֲסִירָה: The wing of the ostrich is mocked (2 K. 2²³ *al.* Hithp.), Is (its) pinion and feather lacking? [Du., retaining חֲסִירָה in ^b, proposes נִלְוָה, *perverse*, in ^a: Ehrlich as Du. in ^a, but in ^b אִם אֲכִרְיָהּ חֲסִירָה, making חֲסִירָה mean *ostrich* (a view long since refuted by Bochart), and omitting וְנֹצָה as a gloss on אֲכִרָה. Wr. retaining ^a, though translating it interrogatively, read in ^b אִם תֵּאֱכֹר חֲסִירָה וְנֹץ.]

14. תַּעֲזֹב [רַנִּים] (if correct) being construed, according to its meaning, as a fem. sg. (cf. תָּהוּ construed as a pl. 1 S. 12²¹; נָפֵשׁ, *person*, after an opening clause, construed as a masc., Lv. 2¹ 5^{1.2} etc.; Ew. § 318b—where, however, some of the examples are textually doubtful; cf. G-K. 124b, n.).

תַּחֲמֹם Be. Bu. תַּחֲמֹם. This is an excellent || to תַּעֲזֹב [and expresses the obj. which in תַּחֲמֹם must be understood]: at the same time, תַּחֲמֹם may stand; for the ostrich does sit upon the eggs.

15. וְתִשְׁכַּח Bu. וְתִשְׁכַּח.

תִּזְוֶרָה . . . תִּזְוֶרָה the fem. suffix referring to the collective בְּצִיָּה. There are many cases of this, where the pred. is a *verb* (G-K. 145k): the cases are rarer, and not all textually

certain, where the fem. is a suffix (G-K. 135^p (where *dele*, p. 441, l. 2, as due to an oversight, “but previously תַּחַם”); Kö. 348^g, *h*: thus 2 K. 3⁸ 13¹¹ 17²² עַ has תַּחַם, and probably the sg., in spite of עַ’s pl., should be read similarly in 13^{2.6}; 2 K. 10²⁶ Vrss. מַצֵּבָה; Is. 35⁷ rd. רִבְצָם: cf. on c. 6²⁰ 14¹⁹).

16. [הַקְשִׁיחַ Is. 63¹⁷ †. The masc. is, however, intolerable with what follows: rd. either (2 MSS, Hirz. Di. Be.^K St.) תַּקְשִׁיחַ, or (Ew. Di. alt.) הַקְשִׁיחַ (inf. abs.; G-K. 113^s). The perf. הַקְשִׁיחָה (Hi. Sgf. Du.) agrees less well with the impf. in 14.

לֵלְלָהּ] לֵלְלָהּ can only mean “hardeneth (= useth hardly) her young ones (making them) *into* none of hers” (*Lex.* 519^b), לֵלְלָהּ expressing the result of the action הַקְשִׁיחָה. This might be the sense intended; but if it is thought that “useth them hardly *as if* they were none of hers,” is more probable, then לֵלְלָהּ must be read (so Oo. Be.^K); לֵלְלָהּ (13²⁴ 19¹⁵ etc.), lit. *think into* (= *esteem to be*), is not a || for so rendering לֵלְלָהּ תַּקְשִׁיחָה. לֵלְלָהּ is poet. for לֵלְלָהּ לֹא (G-K. 155ⁿ, *d*); cf. Hab. 2⁶ מְבַלִּילֹוּ, who increaseth (what is) *not his*, and c. 18¹⁶ לֹא לֹוּ, לֹא לָכֶם, לֹא לָהֶם, where לֹא לָכֶם, לֹא לָהֶם are preceded by a *subst.*, are different).

בְּלִי פֶחַד] בְּלִי is properly a *substantive*, like אֵין; hence, followed by a gen., *naught of* . . .; and so here *naught of fear*! (There is) *no fear*! It is not, as in previous cases, joined closely to a *subst.* (38²), or *adj.* (33⁹), or *verb* (8¹¹), and so cannot, as there, be rendered *without*.

17. [בְּבִינָה] the ב partitive; cf. 7¹³ 21²⁵.

18. כְּעַתַּ בְּמָרוֹם תִּמְרִיא] כְּעַתַּ (abs.) occurs here, Nu. 23²³, Jg. 13²³ 21²² (where, however, rd. עַתָּה). It has been rendered (1) *Now* (cf. פִּיּוֹם); so Nu. 23²³ (Di. Gray), Jg. 13²³ (Moore); (2) *At the (right) time*, *sur Zeit* (עַ כַּאֲרֵה כַּאֲרֵה, Ὡς cum tempus fuerit; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. 23²³); and (3), as = עַתָּה אֲשֶׁר, *At the time when* . . . (Hirz. al.; Ew. § 337^c (a), and Comm. (“Wann sie einmal . . .”): so EVV. *What time* . . .); though it is better in this case to point כְּעַתַּ (Me. Du.): כְּעַתַּ is followed by an inf. (1 S. 4²⁰); and there is no reason why it should not, in poetry, like כְּעַתַּ (Jb. 6¹⁷ בְּעַת יִרְבּוּ), be followed by an impf. This yields a satisfactory sense: there is no

point in *Now*, and *At the* (right) *time* is a doubtful rendering of כָּעֵת.

[במרום] Hi. Du. בְּמִירוֹן, *in* (her) *running* (Qoh. 9¹¹ †); and for בְּמָרוֹם, Wr. Bu. Be.^K Honth. בָּעֵת בֹּא מְרִים, “At the time when archers (2 S. 11²⁴) approach.” But בְּמָרוֹם is far more picturesque; and it is gratuitous to change it: the “height” denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. 5¹⁸, Pr. 8² 9³; in Ps. 73⁸ it is said of proud men that they יִדְבְּרוּ מִמָּרוֹם: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (*NHB* 237) of 22–28 ft.—and moving so rapidly that (Wood, *Natural History*, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

[תַּמְרִיא] is *ad vehementiorem cursum scutica aliave re egit equum* (Freyt., Hi. cites also Grangeret, *Anthol.* p. 42); here it may be rendered *spurs* (fig.) *herself*,—the wings flapping vehemently against the ostrich’s body in her flight being, as it were, the goad urging her on (Ges. *Thes.* “*Hiph.* de struthione, qui e nido exsurgens alarum plausu tamquam flagello, ad cursum se impellit”). [Be.^K תַּמְרִיא.]

19. רַעַם † [רַעַמָּה] is *thunder*; but that (in spite of AV.) is impossible here. Ges. *Thes.* conjectured for the √ the meaning *commotus est, tremuit*, which he adopted for Ezk. 27¹⁵ (רַעַמֵּי פָּנִים); || (שִׁעָרֵי שִׁעָרֵי ||), and also for Ps. 96¹¹ (= 1 Ch. 16⁸²), 98⁷ (*commotum est mare*); so Del. Di. (“*Gezitter*”) and RV. “the *quivering* mane” (with marg. “*Heb. shaking*”). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by רַעַם, רַעַם (Ezk. 27³⁵ rd. probably רַעַמֵּי for רַעַמֵּי). The VV. obviously guess: Ⲭ ϕόβον (so Saad. *ra’ab*, fear), Ⲭ κλαγγήν, Θ χρεμ-τισμόν, Ⲭ וַל, Jer. Ի *hinnitum*: Ⲭ would suit, were the sense established; Ⲭ is arbitrary; the other renderings do not suit תַּלְבִּישׁ. Honth. Be.^K עֲצָמָה, *strength*, forms a good || to גְּבוּרָה; Ⲭ

חִקְפָּא expresses the same sense, though it would be precarious to argue that the translator *read* anything different from חִל.

20. [הִתְרַעֲשֵׁנוּ בְּאַרְבָּה] הִרְעִישׁ cannot mean "make to leap"; רַעַשׁ is to *shake* (intrans.), *e.g.* of heaven, earth, nations, etc., shaking — through an earthquake (רַעַשׁ), terror, or Yahweh's appearance, etc.; cp. רַעַשׁ, of the *quivering* of a dart, Jb. 41²¹; of a horse eager to start, 39²⁴; here, therefore, seemingly of the *quivering* of eagerness and excitement as the animal leaps along. [Ehrlich: הִתְרַעֲשֵׁנוּ בְּאַרְבָּה, dost thou make him to smoke (cp. 41¹²) like a chimney?]

הוֹד נִחָרָה אֵימָה] the subst. אֵימָה by Dr. § 189. [Ehrlich, הוֹד (Ezk. 7⁷) for הוֹד]; Bi. Du. needlessly, הוֹד נִחָרָה אֵימָה (cf. Jer. 8¹⁶ מִהָּ נִשְׁמַע נִחָרָה סוֹסוֹ), "(in) the majesty of (his) terrible snorting," [or the majesty, etc., if with Du., ^{20b} is placed after ^{19a} as a second obj. to הִתְחַן. The transition from the interrogation in ^{20a} to description in ^{20b} in חֵל as commonly understood (*e.g.* RV. "the glory of his snorting is terrible") is in any case improbable. Bu. makes the whole v. interrogative by treating ^b as a circumstantial clause, and taking הוֹד as well as אֵימָה as pred.—His snorting being majestic, terrible, *i.e.* with majestic, terrible snorting].

21. [יִחַפְּרוּ] Rd. with חֲפָר, Di. Bu. etc. יִחַפְּרוּ. Wr. Bi. Bu. Du. Be. Ehrl. place the א at וִישִׁישׁ (so חֲ). [With the meaning *to paw*, here only in the OT., cp. حافر, *hoof*.]

22. [לִפְחָד] לִפְחָד; so 3 MSS לִפְחָח, "at the pit," adopted strangely by Be.^K.

23. [תִּרְנָה] if correct, תִּרְנָה † will be a by-form of תִּרְנָן, of which there are traces in Arab. (Ges. *Thes.* s.v.); but possibly תִּרְנָן should be read. [Scarcely תִּרְנָה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G-K. 146); Bu. Be.^K (?) 'תִּרְנָה: but the art. is improbable.] The Arab. *ranna* (= רִנָּן), to *utter a cry*, esp. a *plaintive* or *mournful cry*, is in ii. and iv. used of the *twanging* of a bow (Lane, 1164b).

[לִהַב] [*Flashing* (point): cp. Nah. 3³, Jg. 3²²: לִהַבָּה, 1 S. 17⁷. Bu. לִהַב or לִהַבָּה, spear and javelin *flash*: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same

(יאמין) to read בָּקוֹל (Bi. Bu.); but בָּ in a temporal sense (= *at*) is very rare except with an inf. (Is. 18⁵), or verbal noun (*Lex.* 454^b, 3b), Is. 23⁵ being probably the only example. בָּקוֹל שׁ (Be.^K Bu. alt.) never occurs in the sense of “*at* the sound . . .”: but . . . לָקוֹל would be in accordance with usage (Nu. 16³⁴, Is. 30¹⁹, Ezk. 27²⁸).

25. [בָּרִי] elsewhere (in the sense here required) always מְרִי, *out of the sufficiency of* = *as often as*, sq. an inf. or subst. (Is. 66²³, Jer. 48²⁷; *Lex.* 191^b); and this, no doubt, should be read. On the very frequent confusion between ב and מ in מ and מ and other versions, see Dr. Sam.² lxvii.

[יְרִיחַ] Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, יָרִיעַ [rather יָרִיעַ], “And the battle sounds afar”; Du. (who objects in particular to the cries of the captains being “scented”) בָּרִיעַ (36³³, Mic. 4⁹) for רָעַם: He scenteth the battle from afar, *at the shout*, etc. But the passage is not prose, but poetry; הָרִיחַ is widely used in Heb. (*v.* on 14⁹); and רָעַם וְנִי is merely the further development of the idea of מִלֶּחֶמָה. Cf. Pliny, *HN* 8. 42 (Bochart) “*Iidem præsagiunt pugnam.*”

26. [מִבִּינְתָךְ] *from, out of, through* thy understanding: *Lex.* 580a, *eb.*

[יִאָבֵר] *useth* (or *moveth*) *its pinions* in flight: denom. from יָבַר, pinion, *v.*¹³ n.; [not *plumescit*, *U*].

27. [יִגְבִּיחַ] = יִגְבִּיחַ עוֹף, 5⁷ (Di.); Jer. 49¹⁶ would suggest taking קִנּוּ in ^b as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

[וְכִי] either (cf. ^a) = וְאִם עַל פִּיךָ כִּי; or independently, *Or* (is it) *that* . . . : (cf. Is. 36¹⁹; הָכִי, c. 6²², 2 S. 9¹, Gn. 27³⁶; *Lex.* 472a). But the line is a little short: so St. Bu., plausibly, וְכִי יִכֹּן בְּהָרִים קִנּוּ. Du. (who has to reduce the 10 lines 20-30 to two strophes of 4 each) omits יִגְבִּיחַ נֶשֶׁר, and in ²³ (with Bi.) סָלַע, as glosses suggested by Jer. 49¹⁶, treats וְכִי as ditto-graphed from פִּיךָ, and carries on מַצּוּרָה (in the sense of prey) (Ezk. 13²¹) to ²⁹: he thus gets for ²⁷. אִם עַל-פִּיךָ יָרִים קִנּוּ וְיִחַלְקֵן. (so Be.^K, except that he retains מַצּוּרָה where it is). [The excellent parallelism of Du.'s emendation contrasts with what appears to be faulty in מִן: note the two parallel terms יִשְׁכֵּן

and יתלונן in a single line: and again שן־סלע and מצודה in another, not to speak of the repetition of סלע and the awkwardness of ^{27b}. This at least is a better way of obtaining two quatrains than the omission of v.³⁰ (Bi. and ? Di.).]

29. [משם חפר אכל] Du. מצודה משם חפר (אכל added after מצודה, misunderstood to mean fastness, had been taken back to ²⁸).

[למרחוק] 36³.

[חפר] as 11¹⁸.

[יביטו] the *masc.*, by G-K. 145u.

30. [יַעֲלֶעֱ] no √ עלע is known; but Syr. ܠܥܠܐ, ܠܥܠܐ, is to *lick* or *lap up*, S Jg. 7^{5. 6. 7}, 1 K. 21¹⁹ (= Heb. יִלְקֶה), 4 Mac. 10¹⁷ [סֵן] ܠܥܠܐ = αἰμοβόρος; and Ob. 16 לַעַי is to *gulp up* (or *swallow down*): rd., therefore, either יַעֲלֶעֱ (Ges. Ol. Del. Di. etc.) or (Bu. alt.) יַלַעַי.

CHAPTER XL.

2. [הרב עִשְׂרֵי יסור] according to $\mathfrak{M}$, רב is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. 3¹, G-K. 113cc), with its subject יסור † (a nominal form like נִשְׁבֹּר, נִבְּוֹר) following (G-K. 113gg), and separated from it by intervening words. For the last point, cp. Lv. 6⁷ הִקְרַב אֹתָהּ רְגוֹם אֹתוֹ בְּאֲבָנִים (but S הקריבו, $\mathfrak{E}$ = יקריבו): Nu. 15³⁵ רְגוֹם אֹתוֹ בְּאֲבָנִים (רָגְמוּ S). The VV. do not recognize this punctuation, but find in רב a noun (רב, κρίσις, Θ), a part. (רב, ὁ δικάζόμενος, Σ , דנצי, $\mathfrak{T}$), or an adj. (רב, רב-גוף, $\mathfrak{S}$); and in יסור a verbal form (יסור, ἐκακλινεῖ, Θ , $\mathfrak{Y}$ conquiescit: Σ περιγενήσεται; $\mathfrak{T}$ יסור = יוסר?), or another nominal form (סור: סורבס, $\mathfrak{S}$). Ehrlich רב with יסור, *Is the contention . . . at an end* (סור, as Is. 11¹⁸).]

[יעננה] G-K. 135p.]

5. [שתיים . . . אחת] G-K. 134r, s: cp. Ps. 62¹², and see on 33¹⁴.]

[ולא אענה] $\mathfrak{E}$ om. For אענה read אֶשְׁנָה (cp. 29²²): so Hitz. Di. Dr. Du. Bu. al.]

7. See on 38³.

8. [האף] cf. 34¹⁷.

9. [כאל] for what should logically be כִּזְרוּעַ אֵל, acc. to a well-known Heb. idiom (*Lex.* 455a). So קולו for כְּמֹהוּ (*Lex.* 455a). So קולו for כְּמֹהוּ.

10. [גאון וגבה] [Alliteration, as in ^b הוד והדר].

11. [גִּנְיָה] for the form, see G-K. 84^b c.

11b-12a. $\mathfrak{E}$ πᾶν δὲ ὑβριστῆν ταπείνωσον, ὑπερήφανον δὲ σβέσον. Du. remarks that 11^b and 12^a have in $\mathfrak{M}$, evidently through a mistake, the same beginning, while $\mathfrak{E}$ has a change: he would read, therefore, “naturally only at random (aufs Geratewohl),” וְכֵן גִּנְיָה הַשְׁפִּילָהּ: רִיָּה נְבִיָּה הַכְנִיעָהּ.

12a. [הכניעוהו] 15 MSS. 'וה' (the renderings of טו do not show that they *read* the ו), which would be better.

12b. [הרדך] Ar. *hadaka* is to *fall down* (of a building); cf. הרס, fig. Is. 22¹⁹, Ps. 28⁵. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read הרדך, *crush*, from רדך, which is presupposed by רדף, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in ט (e.g. Jb. 4¹⁹ Pa., 34²⁵ Ithpa., Ps. 143³ Palpel), and there not in Afel. Gr. Du. suggest הרדף—but only for those who are doubtful about the ἀπ. λεγ. הרדך. הרף, however, is to *push aside* or *away*, and would agree poorly with תחתם.

[תחתם] & παραχρημα, —no doubt a paraphrase. Bu. תחתך, “and crush the wicked *under thee*”: suitable in itself, but unnecessary: תחתם in its idiomatic sense of *where they stand* (Ex. 16²⁹, Jos. 6⁵, 2 S. 2²³ וימת תחתיו, Jer. 38⁹ וינדרש מואב תחתיו, and especially Is. 25¹⁰ וימת תחתיו) is very forcible.

13. [ופניהם] [טסו supply the conjunction—ופניהם].

[חבוש] חבש is used specifically of binding something round the *head* (e.g. Ex. 29⁹).

[טמון] Ehrlich בלמן: in ט the last echoes the first word of the v.]

14. [גם] the גם *correlativum*: see *Lex. s.v.* גם, 4.

15. [הנה נא] 33² n.

[בהמות] & θηρία, ט בעיירא; ט behemoth (and so S): if pl. of בהמה, an intensive pl. (G-K. 124e), meaning here (differently from Ps. 73²²) “a colossal beast” (Che. *EBi.* 519; Kön. *Wörterbuch*). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (*reft*) has no resemblance to בהמה: and there is no evidence that the often cited *p-ehe-mou* ever existed. It is barely possible that the Hebrew term for hippopotamus was “Swine from, or of, the water”: *EBi.* 2073.]

[אשר עשיתי] & omits; so Me. Bi. Sgf. Du. Be., partly on the ground that 15a is too long, partly (Du.) on the hypercritical ground that “made like thee” is absurd: “like thee,”

however, does not here mean *resembling thee*, but *equally with thee*. On the other hand, "is *beside thee*" is not unsuitable; for the meaning then would be (Du.) that the animal was *beside* Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit עמך as well; but then (Bu.) they lose the support of ע, and the line becomes too short.

16. [שרירי] only here: cf. שר, *navel-string*, שרשרה, *chain*: from √ שרר common in Aram. in the sense of *be firm, strong* (cf. Heb. שְׁרִירוֹת, *firmness* in a bad sense, *stubbornness*). Wetzstein (*ap. Del.*), however, would render *supports* of his belly (*i.e.* the bones of the loins and shoulders), connecting שריר with Arab. *sarîr*, a *support* on which a thing rests; but the Arab. usage, as given in Lane (1338b), a *thing upon which one lies or sits*, a *couch-frame, bedstead, throne*, etc., does not suggest anything resembling the *supporting bones* of an animal's body.

17. [יחפץ] from חפץ † = خَفِض, to *lower, depress* (*e.g.* wings, Qor. 15⁸⁸ 17²⁵), *bring down, abase* (Qor. 26⁸, the day of judgment will *abase* the proud); here, it seems, somewhat more generally, to *bend* (חפץ, to *desire* = خَفِظ, to *be attentive to*, is a different root altogether: Dr.³ § 178, pp. 226, 231).

[פַּחְרִין (dual)] = اَفْخَاذ, *thighs* (Aram. פַּחְרִין, *testiculi* = אֶפְרַיִם, Lv. 21²⁰ ☩; and so H here *nervi testiculorum eius perplexi sunt*).

18. גִּרְמוֹ is the common Aram. word for *bone* (*e.g.* Dn. 6²⁵, Gn. 2²³ ☩), but rare and poet. in Heb. (Gn. 49¹⁴, Pr. 17²² גִּרְמוֹתַי וְרוּחַ נִבְאָה חִיבֵשׁ-גִּרְמוֹתַי, 25¹⁵, 2 K. 9¹³ [?] †). How it differs in meaning from עֲצָם is uncertain: RV. *limbs*, RVm. *ribs*; Hi. Bu. Che., after Ε (ράχης), render *his spine*, observing (Hi.) that this is favoured by the sing. מַטִּיל, and regarding the pl. גִּרְמוֹ as referring to the separate vertebræ: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebræ; in a comparison there is no difficulty in the sing. מַטִּיל; and the Syriac Hex. expresses ράχης by the specific ܒܝܬܐܢܐ the *backbone*.

מַטִּיל †] the $\sqrt{\text{ }}$ in Ar. is to *hammer out* (? a secondary root from $\sqrt{\text{ }}$, to be long, Del.); and Ar. *mamtûl* is iron, or a sword, *beaten out into a long shape* (Lane, 3021; cf. also the *Lex.* of Neswân, as cited by Del.); hence מַטִּיל, a *bar* of metal. Cf. $\sqrt{\text{ }}$ מַטִּיל, 1 S. 17⁶ (מַטִּיל הַנֶּחֱשֶׁת = נֶחֱשֶׁת הַנֶּחֱשֶׁת), and here (מַטִּיל הַנֶּחֱשֶׁת, variants מַטִּיל הַנֶּחֱשֶׁת, מַטִּיל הַנֶּחֱשֶׁת, a *weight*): Levy, *ChWB.* ii. 28a, b). $\sqrt{\text{ }}$ σίδηρος χυτός: Σ ὡς συμβλήματα σιδηρά.

19b. (1) $\sqrt{\text{ }}$, in view of the *jussive*, שְׁיִי, can only be correctly rendered, "Let him that made him bring near his sword (to attack him)!" הָעֵשׂ (if the *active* ptc. is right; but *v.i.* (3) and (4)) will be an anomalous form for הָעֵשֶׂה (cf. the rare עָשָׂה by the side of הָעֵשֶׂה: Kō. 303i); and as the art. with a ptc. naturally excludes a *nominal* sf. in the *genitive* (G-K. 116g n.), the ה — will be the *verbal* sf. in the *accusative* (as in הָעֵשֶׂה הַמֵּלֶךְ, Ps. 18³³. הָעֵשֶׂה הַמֵּלֶךְ, etc.: G-K. 127i; Kō. *l.c.*). Cf. הָעֵשֶׂה, Dn. 11⁶. (2) The common rendering (which properly requires שְׁיִי for שְׁיִי) is (cf. $\sqrt{\text{ }}$ qui fecit eum applicabit gladium eius), "He that made him *bringeth near* his sword, *i.e.* furnishes him with it (so RVm.), the 'sword' being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks" (cf. Hdt. ii. 71, χαυλιόδοντας φαῖνον), which "root up rank grass like an agricultural implement" (*Encycl. Brit.*¹⁰, *s.v.*, p. 722b), and "sever, as if with shears, a tolerably stout stem" (Woods, *l.c.* p. 761 f.). And Nicander (*Theriaca*, 566 f., *ap.* Bochart, ii. 761) describes these teeth as a ἄρπη (*sickle*): "Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σάϊν αἰθαλόεσσαν Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἄρπη; cf. Nonnus, *Dionys.* xxvi., Αἰχμῇ καρχαρόδοντι διασχίζων ῥάχιν ὕλης. But to *bring near*, like an offering, or an article for food or use (1 S. 13⁹ 23⁹, 2 K. 4⁵, Gn. 27²⁵), is not a natural expression to use of what is an integral part of the animal's frame. (3) $\sqrt{\text{ }}$ has πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ (cf. the addition in 41²⁵ $\sqrt{\text{ }}$ = יְבֹרַח לְיָהוָה, *that is made for him to play with*, *i.e.* to be Yahweh's plaything (ὑπὸ τῶν ἀγγ. αὐτοῦ being a readily intelligible paraphrase for ἵπ' αὐτοῦ): cf. (upon

one view of its meaning) Ps. 104²⁰ לִיְהוָה זֶה יַעֲרָף לְשִׁחָרְבוֹ (εὐ εἴπλασας ἐμπαίξειν αὐτῷ). So Me. Bi.¹. [In favour at least of the pass. part., note הָעָשׂוּ in the similar v. 41²⁵.] (4) Hfm. (1890) emended הָעָשׂוּ יֵנֶשׁ חָרְבוֹ, *which is made that he should draw near to (?) His dry land (?)*, improved somewhat by Gunkel, *Schöpfung. u. Chaos* (1895), p. 62, to (sic) הָעָשׂוּ יֵנֶשׁ חָרְבוֹ, *which is made that he should govern the (sic) dry land*, and by Giesebrecht (in a review of Gunkel's book, *GGA.*, 1895, p. 595) to הָעָשׂוּ יֵנֶשׁ חֲבָרָיו, "*that he should govern his fellows,*" i.e. the other animals. נָגַשׁ, however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to *govern*, but to *press hard*, as a debtor, Dt. 15^{2, 13}, or workman, Is. 58³; hence Du.'s הָעָשׂוּ נָגַשׁ חֲבָרָיו (Che. *EB.* 521, better, לְנָגַשׁ), *to be governor of*, etc., is preferable, syntactically as well as in meaning; for נָגַשׁ, though it is the word used of a *task-master* (Ex. 3⁷ al.), and signifies properly a *hard, exacting ruler* (Is. 3¹² 9³ 14^{2, 4}, Zec. 9⁸), expresses the idea of *governor*, at least in late Heb. (Zec. 10⁴—perhaps also Is. 60¹⁷), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to ^a.

20. יֵבֹל for בֹּל [כִּי בֹל הָרִים יֵשְׂאוּ לוֹ. note the preceding י. נִשָּׂא, *bring = bear*; cf. of a tree, Hag. 2¹⁰ al. (*Lex.* 671a, 2g), of the mountains, as here, Ps. 72³ יֵשְׂאוּ הָרִים שְׁלוֹם לָעָם. בִּי, *for*, however, agrees only with (2) in v.¹⁰ (*v. supr.*), which, however, we have seen to be improbable. Perhaps יֵשְׂא לוֹ, *For the produce of the mountains he taketh to himself* (Du.), is right; Be.'s objection that יֵקַח לוֹ would be expected in this sense is hardly cogent. Wr. for הָרִים would read יְאִרִים, and Sgf. נִהָרִים, and Giesebr. for ^a כִּי בֵּין נְהָרִים יִשְׂבְּלוּ: but none of these suggestions agrees with ^b; the beasts of the field do not "play" in the rivers. In ^b Du. continues וְכָל חַיַּת הַשָּׂדֶה יִשְׁחַק ²¹ וְשָׁם, "And all the beasts of the field *he crusheth*, ²¹ And there," etc. (שָׁחַק, as Ex. 30³⁶†; common in Syriac, and often for συντριβειν): this would be a proof of his dominion over other animals (v.^{10b}), and agree with נָגַשׁ. Still, in this line there seems to be no sufficient reason for deserting ~~ff~~: such a strong term is hardly

cursitavit, of locusts, Jl. 2⁹ יִשְׁקוּ בַעִיר, Is. 33⁴ בּוֹ שֶׁקֶק, “ad instar *incursionis* locustarum *incurrit* in eam” (prædam), Nah. 2⁵ of chariots, *rushing* or *dashing to and fro*, בְּהוֹצוֹת יִתְהַלְלוּ, אֲרֵרִי לָהֶם וְלֹב שֶׁקֶק מוֹשֵׁל רֶשַׁע: in Pr. 28¹⁵ הֶרֶבֶב יִשְׁתַּקֵּן בְּרַחֲבוֹת, the sense *ranging* (EVV.—suggesting a more staid movement than is denoted by שֶׁקֶק), or *stürzt sich* (Du.), for שֶׁקֶק seems less probable than that which—however obtained—שֶׁקֶקָה has in Is. 29⁸, Ps. 107⁹, viz. *eager for food* (so Ges. Del. Frankenberg). These are all the occurrences of שֶׁקֶק: the cognate languages fail us: and the *exact* shade of meaning expressed by it, or whether it would have been used of water *dashing* against anything, we do not know. Gr has ἐὰν γένηται πλήμμυρα, whence Be. יִשְׁפַּע *overflows*. יִשְׁפַּע itself does not occur in the OT., though the derivatives שִׁפְעָה (Dt. 33¹⁹ †) (22¹¹ 38³⁴, 2 K. 9¹⁷, Is. 60⁶, Ezk. 26¹⁰ †) do, but mostly in the fig., not the lit. (so only Jb. 22¹¹ 38³⁴ מִים שִׁפְעָה), sense of *ab-undantia*, “abundance,” a company of men or animals: it occurs, however, in T (Pr. 3¹⁰ for וְחִירוֹשׁ יִקְבֹּץ יַפְרָצוּ, 5¹⁶ מַעֲנִיתִךְ חוֹצָה), and is common in Syriac, e.g. for דְּלִפָּה, 16²⁰, and הִשִּׁיקוּ, Jl. 2²⁴ 3¹³, and of a river overflowing, Land. *Anecd. Syr.* iii. 244. 2, Wisd. 11⁶ יִשְׁפַּע וְיִשְׁפַּע; see, further, PS. 4269 ff. Though the possibility of Gr paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of עֶשֶׂק (*v. supr.*), יִשְׁפַּע is a very plausible emendation. [Gu. יִשְׁקַע—שׁ, technical term for the falling of the Nile, Am. 9⁵.]

[יָגִיחַ] see on 38⁸. Gr. הִגִּיעַ, *approaches to*.

[יִרְדֵּן] the emendation יִאֵר (Winckler, Be.) is unnecessary. [Che. in *EBi.* 2576 for יִנִּיחַ יִרְדֵּן reads יַעֲבֹר נִיחֵן. On rhythmical grounds we might rather omit יִרְדֵּן, reducing the rhythm from 3 : 4 (21¹⁶ n.) to 3 : 3, a reduction also, but otherwise, obtained by Gu. (see on 24).]

24. בַּעֲיֵנָיו 'בַּעֲיֵנִי פ' is the Heb. idiom for *in the estimation, judgment, opinion of* (so even in Pr. 1¹⁷): לַעֲיֵנִי פ' (Dt. 4⁶ and often) is idiom. for *in the sight or full view of*; and לַעֲיֵנִי must be restored in 1 S. 21¹⁴, Ezr. 3¹², and (if עֵינָיו is correct) here, “Can one take him *before his eyes*” (= “when he is on the watch,” RV.)? There is no *need* to change עֵינָיו (which is

already expressed by Θ): still בְּצִנִּים, *with barbs* (cf. on 5⁵) might be read—at least if the masc., and not the fem. (Am. 4² צִנּוֹת), was in use for an artificial “thorn,” or hook (spike, barb): Pr. 22⁵ עָקַשׁ בְּדָרְךָ עֲקֹשׁ is hardly decisive on the point.

וְ[בְעִינֵינוּ יִקְחֵנוּ וְגו'] Θ (or rather Θ) ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν; ἐνσκολιευόμενος τρήσει ῥῖνα; The question [if such was intended] must be indicated in $\mathfrak{H}$ by the tone of the voice: cf. Is. 28^{23a} (Del.), and G-K. 150a: the insertion (Bu.) of מִי הוּא (which might have fallen out after פִּיהוּ), *Who is he that* (13¹⁹ al.) *will* . . . ? would make the question more pointed and forcible [and remove the abnormal rhythm (2:3: see *Forms*, 176 ff.) of $\mathfrak{H}$]. [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section (15–23) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that 24a is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of 24a may be connected with the undue length of 23b: so Gu. who ends 23 at the יר (taken as = בִּיאר) of ירדן, and sees in אֵל פִּיהוּ the corrupt beginning of 24 which, he suggests, described the capture of behemoth by *God* (אֵל). A not impossible alternative is that 24 consists of corrupt variants of or glosses on 25f.: note אָה 24b, אָפו 26: 24 יִנְקָב, 26 חֲקָב, 24 בְּמוֹקְשִׁים, 26 בַּחוּחַ, 24 בְּעִינֵינוּ יִקְחֵנוּ, 25 תִּמְשֹׁךְ בַּחֲכָה, 25f. אָפו. From Θ the v. was absent.]

יִנְקָב contrast 26 חֲקָב. The ן in such cases is usually retained in pause (G-K. 66f), but see also Jer. 3⁵ יִנְמֹר.

אָה] rd. אָפו. For 24b Klo., ingeniously redividing the words, בָּמוֹ קֶשׁ יָם יִנְקָב בָּאָפו; but not only is “suck” incongruous with both קֶשׁ and בָּאָפו, but the thought does not harmonize with 24a.

25. (EVV. 41¹) תִּמְשֹׁךְ the question will be indicated by the tone (see v. 24 n.): Hi. Hfm. Bu. Gu. suppose אָה, a particle suggesting a question, to have dropped out after אָפו. More probably הִי itself has accidentally fallen out. [MS^{Ken.} 157

[הַתַּמְשָׁךְ.] In תַּמְשָׁךְ there is perhaps (Ew. Del. Bu. [but see Che. *Exp.*, July 1897; *EBi.* 520, n. 3]) an allusion to the Eg. word for the crocodile, *msuh* (emsuh), with the art. *p. emsah*; *χάμψαι* (Hdt. ii. 69) and Arab. *timsāḥ* seem to be inexact reproductions of the same word. As Bu. remarks, הַעֲלָה is elsewhere the word used for drawing a fish out of the water (Hab. 1¹⁵, Ezk. 29⁴). [But the use of מִשָּׁךְ with הַעֲלָה in Gn. 37²⁸ (וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת-יוֹסֵף) (יִמְשְׁכוּ אֶת יֶרְמְיָהוּ בַּחֲבָלָיו וַיַּעֲלוּ אֹתוֹ מִן הַבּוֹר) and Jer. 38¹³ (מִן-הַבּוֹר) suggests that מִשָּׁךְ may very well have been used naturally (without any play on *msuh*) of large animals, though we do not happen to have an instance of the usage in OT.]

חֲכָה] as Is. 19⁸, Hab. 1¹⁵ †.

[תִּשְׁקֶיעַ] Hrз. Del. press down its tongue *into* the line, so that it bites it, and thou art able to draw it up: but this is not probable. שָׁקַע, however, elsewhere of water *sinking* or subsiding, or of a stone *sinking* in it (Am. 9⁵, Jer. 51⁶⁴), is a somewhat strange word to use of *pressing down* the tongue: hence Be. חָקַשַׁר, “canst thou *bind*?” but this also does not agree well with the angler’s line. *ἑλκεῖ*, pierce; *Ἀ στυδῆσαις*; *ἵ ligabis*: [and so Mich. (see Ges. *Thes.* 1477) appealing to the Sam. חָבַשׁ = שָׁקַע in Lv. 8¹³].

[לְשֹׁנוֹ] Hoffm. לְשֹׁנָיו, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [וּבַחֲוָהּ] cp. בַּחֲוָהּ, 2 Ch. 33¹¹; of a hook for holding captives חָהּ is more commonly used; see Is. 37²⁹, Ezk. 19⁴ 29⁴.]

27 (3). [וַיְדַבֵּר אֵלָיו רַכּוֹת.] Cf. the opposite in Gn. 42⁷ וַיְדַבֵּר אִתָּם קָשׁוֹת.

29 (5). [וַתִּקְשְׁרֵנוּ] (*ἄ + ὥσπερ στρογγύλιον*, whence Gu. בַּחֲוָהּ, Be. (better) כִּיּוֹנָה: such an insertion would complete the rhythm to 3: 3 if הַחֲשָׁק בּוֹ in * may be read with two stresses, otherwise *חָהּ* is 2: 2 and admits of no addition in *b*].

30 (6). [יִכְרוּ עָלָיו] see on 6²⁷.

[חֲבָרִים] the form (cf. טָבָה, etc.) suggests a more permanent association than חָבַר, חֲבָרִים. [The interrogation is carried on from 29 (cp. 39² (Di.): yet the omission of the ה between 26-29 and 31 is strange.]

31 (7). שָׁכוֹת †] cf. שָׁפִים, *thorns*, Nu. 33⁵⁶ †.

צִלְצֹל] see *Lex.* 852b.

32 (8). אֶל-תּוֹסֵף] we should expect וְאֵל: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like עָשׂוּ וְחָיִי = "*if* you do this you will live": but וְ in such cases is sometimes omitted; so Pr. 3^{7a}. "Be not (אֶל תְּהִי) wise in thine own eyes . . . רַפְאוֹת תְּהִי לְשֵׁרֶךְ, *let it be* healing to thy navel," etc.,—in Engl. *and it will be*, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

תּוֹסֵף] in pause for תּוֹסֵף, as 19¹⁰ וְאַלְךָ, Jg. 19²⁰ (Hi.); cf. G-K. 29q, 69v.

CHAPTER XLI.

1-3 (9-11). The passage is difficult, and has given rise to many conjectures. We may consider these first. In ^{1b} Σ has *καταβαλεῖ* for *יָטַל*, which suggested *יָטַל*, not (as Be.) to Houb. who has *יֹטַל*, but first, it seems, to Me. (p. 202), *גַּם אֶל-מֵרָאִי יָטַל* (Will he even hurl—fight—against my appearing?); and so Wr. (Will he even hurl—fight—against them that shoot him? *מֵרָאִי*, 2 S. 11²⁴). For *וַיִּשְׁלַם* ^{3a} & has *καὶ ὑπομενεῖ* (in 9⁴ also for *וַיִּשְׁלַם*), whence Me. *וַיִּשְׁלַם*, and prosper, come off safe; so Wr. (Hfm. *וַיִּשְׁלַם* and *I left him sound*). Gu. in 1895 (*Schöpfung u. Chaos*, p. 55 f.) went further, and supposing 40³²-41³ to be misplaced, and to have referred originally to behemoth, suggested for 41¹⁻⁸:

הוּא תוֹחֲלֶתָּךְ נִכְזָבָה גַם אֶל מֵרָאִי (מֵרָאִי) יָטַל:
 (מֵלֶאךֶ זֶר) כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְצֵב:
 מִי הַקְדִּימוּ וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא הוּא:

“Behold, *thy* self-confidence will be proved false,
 His look (or, *his fear*) casts down even *a god*:
 (An angel shrinks (scheut sich)) to stir him up,
 And who is he that can stand before *him*?
 Who ever confronted *him*, and came off safe?
 Under the whole heaven, *not one*.”

אֵל is vocalized *אֵל* by *אֵל* (אלהא). *זֶר* is presumably *זֶר*, from *זָר*, to *turn aside*: it does not commend itself; but *מֵלֶאךֶ זֶר* is expressly put forward as only “eine sehr beschiedene Vermutung.” For *הוּא* = “not one,” Gu. compares Jer. 5¹²; “he (*i.e.* such a one) is not!” would be the more exact rendering. In *JQR*, July 1897, p. 579, Che. improved this into

הוּא תוֹחֲלֶתָךְ נִכְזָבָה גַם אֱלֹהִים מֵרָאִי יָטַל:
 מֵלֶאךֶ יִשְׁעֶר כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְצֵב:
 מִי הַקְדִּימוּ וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא אֶחָד:

Surely thy self-confidence proves itself vain ;

Even divine beings the fear of him lays low.

An angel shudders when he would arouse him ;

Who then (among mortals) would dare to meet him as a foe ?

Who ever confronted him and came off safe ?

Under the whole heaven, not one ! (*EBz.* i. 521).

𐤀𐤋𐤁𐤁 for אֱלֹם by haplography. For שָׁעַר see Jer. 2¹². לֹא אֶחָד is certainly what would be expected to express "not one." Du. reads (including v.⁴):

הֵן תּוֹחַלְתּוֹ נִכְוָה גַם אֶל־מְרִאֵיו יִטֹּל׃
 לֹא אֶכּוֹר כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְּצֵב׃
 מִי יִקְדָּמֶנּוּ וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא הוּא׃
 לֹא יִחַדֵּשׁ בְּדִיו וּדְבַר גְּבוּרוֹת וְהֵן עֲרֻב׃

In v.¹ Du. thus returns to 𐤀𐤋𐤁𐤁. V.⁴ means, He (the assailant) would never again (after the conflict) renew his boastings (11³), or his talk about valiant deeds, and his practical (?) outfit, הֵן being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and עֲרֻבּוּ הֵן, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of הֵן is more than questionable: הֵן in Aram. means really *mind, reason*, as דְּלֵא הוּנָא (of an animal) *without reason*, מִן הוּנָה נִפֵּק, Mk. 3²¹, went out of his *mind* (see many more exx. in PS. 992), and in 𐤀 (rare), Pr. 5¹⁹ teach *what is rational* at all times, 28¹⁶ 31⁵: לֵהוֹנִי לֵהוֹנִי, Gn. 33¹⁴ 𐤀𐤋𐤁𐤁 (Levy, *ChWB* and *NHWP*, s.v.) cannot mean *literally* "at my ease," it must mean *according to my mind, or judgment, as I think fit*; it is thus a *paraphrase* of לֵאמֹנִי, not an exact rendering of it. The Arab. *hāna* is to *be light, easy*; but in actual use the Aram. הֵן shows no trace of this meaning: the development of meanings, conjectured by Fleischer (*ChWB.* i. 423; *NHWP.* i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to 𐤀𐤋𐤁𐤁 in 1-3; Bu. departs from it only in reading v.¹ תּוֹחַלְתְּךָ, and 𐤀𐤋𐤁𐤁 for יִטֹּל, and v.³ וַיִּשְׁלַם for וַאֲשַׁלֵּם.

I (9). If 1-3 (9-11) is in its right place, in 1 the omission of הֵן is a sufficient change. 1 MS and S have indeed "*thy hope*";

and Bu. and others (*v. supra*) adopt this, reading correspondingly in ^b “*thou art prostrated*” (יטל for חטל). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after 40³² should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: *e.g.* Is. 13² “*lift up the hand to them*,” *i.e.* to the foes of whom the poet is thinking.

[נכזבה] The verb is the one commonly rendered to *lie* (*e.g.* 6²⁸), cf. Pr. 30⁶ (Nif. as here). “*And thus be proved a liar*”: but it is also used more generally, as Ps. 116¹¹ “*All men are liars*,” *i.e.* are a deceptive help, Is. 58¹¹ “*a spring of water, whose waters lie not*,” *i.e.* do not play false (EVV. *fail not*; but the Heb. expresses more than merely *come to an end*).

[יטל] a strong word, lit. *flung down*: cp. Ps. 37²⁴ “*though he fall, he will not be prostrated*.”

2 (10). אכזר is not *bold* or *daring* (Di. al.), but *cruel* (30²¹, La. 4³, Jer. 6²³); it is doubtful whether it ought to be weakened even to *fierce*. It thus suits the animal, rather than its assailant. לא אכזר, also, for “*there is not a daring (cruel) one*” (for אִין אכזר) is very strange Heb., such passages as 22¹⁶, Is. 44¹⁹ being not really parallel. If אכזר were referred to the animal, though הוא אכזר would be the normal expression, the הוא might just be omitted, as Ps. 16⁸ (כי מימיני); but we must in this case either (Gr.) omit לא, as dittographed from יטל אכזר, or as the duplication of *both* ל and א is not very likely, read הלא: *Is he not* (or *He is*) *cruel* that one should stir him up? Gie. suggests יעירנו אֲבָרָהָ, “*I will not bless (praise as happy) him that stirreth him up*”; but the expression does not seem a natural one.

[יעורנו] so Occ., and Or. Qrê; but rd. either יעירנו (Or. Ktib.), or, better, as rather a stronger word, יעורְנוּ (3⁸, Zec. 9¹³).

3a (11a). Ἐν ᾧ τίς ἀντιστήσεται μοι καὶ ὑπομενεῖ; strictly = וְשָׁלֵם (or יְקַדְּמֵנִי יְקַדְּמֵנִי מִי, but the tenses need not be pressed.

4 (12). [The rhythm (2 : 2 : 2 : see 17¹ n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have

meant something quite different from what it is commonly supposed to mean.]

[אָהרײַש] only here construed with an acc. in the sense of “keep silence *about*.” [Me. *silently tolerate*, strains the meaning of the word even more: Du. יִחַדֵּשׁ: see next n.]

[בְּרִי] [*his limbs*—a meaning fairly secured by 18¹⁸ in spite of the corruption of that v.—must be the meaning of the word, if the v. is in its right position and rightly read in חָ: Me. Du. give the word the meaning it has in 11³ (see n. there): Me., I (God) will not silently endure *his* (Job's) *idle talk*: Du., He (viz. who had once attempted to assail behemoth) would never (thereafter) renew *his boastings*; see above on 1³].

[דְּבַר] either *word* = *account*; or *matter* (Lex. 183^b, 3), as דְּבַר אֹרִיָּה, 1 K. 15⁵; הָאֲחִנּוּת (rd. with דְּבַר אֹרִיָּה, 1 S. 10²: cf. 1 K. 6⁸⁸ לְכָל דְּבָרָיו = “in all its *particulars*.”

[גְּבוּרָה] rd. גְּבוּרָתוֹ: the sf. is needed.

[חֵן] as it stands, a very questionable by-form of חָן (✓ חֵן) *gracefulness*, which, however, is not here a suitable sense. Rd. probably חֵיל (Honth. Be.).

עֲרֵךְ [עֲרֵכּוֹ] is an *arrangement*, or something *arranged*, as Jg. 17¹⁰ עֲרֵךְ בְּגָדִים, an *arrangement* (= *suit*) of raiment, properly the separate pieces *laid out* in order; Ex. 40²³ וַיַּעַר עָלָיו עֲרֵךְ לֶחֶם, arranged upon it an *arrangement* of bread. Here of the *arrangement* or *disposition* of the animal's parts = *structure*.

5 (13). [פָּנִי לְבוּשׁוֹ] a peculiar use of פָּנִי (found also in Is. 25⁷ פָּנֵי הַלֵּוֹם, the face of the veil) in which ל is the genitive of the “substratum” (Hi.), or the “explicative” genitive (G-K. 128^k): the face, or front, or surface, *consisting in* his garment = *his outward garment*, the garment being the animal's scales.

[רַסְנוֹ] ὁ θώρακος αὐτοῦ; rd. סְרִינוֹ.

6 (14). [פִּנּוֹ] ὁ Bu. פִּי. But (Du.) the doors of the face *are* the mouth.

7 (15). [גִּאוּדוֹ] ὁ τὰ ἔγχεα αὐτοῦ, ὁ σῶμα αὐτοῦ, corpus illius. These renderings point to גִּוּדוֹ = גִּוּ, *his back*, which also suits admirably: so Houb. Boch. Mich. Di. Bi. Bu. Du. al.

צָר [סָגוֹר חוֹתָם צָר] is *compressed, tight, narrow*, 2 K. 6¹ צָר מִמֶּנּוּ . . . הַמָּקוֹם, Is 59¹⁹ נָהָר צָר: so חוֹתָם צָר is a (clay) seal *closely pressed down* (v.s.). סָגוֹר will be construed syntactically with צָר; but the implicit reference will be to the individual scales of which the back consists. EVV. "Shut up as *by* a close or tight seal" (i.e. a closely adhering seal, Del.), implies both a doubtful sense for צָר, and a hard construction of the accus., חוֹתָם צָר, going beyond the cases mentioned in G-K. 118q, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) חוֹתָם צָר, a seal of *flint* (Jos. 5^{2, 3}, Ezk. 3⁹ חָזַק מִצָּר; cf. Ἐ στυδεσμος αὐτοῦ ὥσπερ σμυρίτης λίθος, *like emery-stone*), i.e. a *hard* seal, pressing down the clay firmly; but the second difficulty would remain. - Bi.¹ Du. Be. read סָגוֹר חוֹתָם צָר, "His (so Ἐ) *breast* is a seal of flint": but it is doubtful if "breast" is the meaning of סָגוֹר (Hos. 13⁸ † לָבָם † אֶקְרַע סָגוֹר לָבָם); [moreover, so emended, ^{7b} (sing.) awkwardly separates ^{8f} from the *plural* מִנִּים in ^{7a} to which ^{8f} in ^{7b} refers (Ἐ om. ^{8a, 9} and has the sing. in ^{8b}). However, ^{7b} in ^{7a} is certainly awkward too, and may be considered doubtful].

8 (16a). [Ἐ omits this line.]

יִגְשׁוּ [Kön. ii. 540: cp. the pausal form, הוֹגֵשׁוּ, 2 S. 3³⁴].

[רוּחַ] masc. as 20³ (n.). Be. רוּחַ (Gn. 32¹⁷), which scarcely suits יבֵּא so well.]

9 (17). The v. is absent from MS^{Ken. 34} and Ἐ, and is omitted by Me. Bi. Du. as a doublet of ⁸. But the poet himself may have desired to dwell upon the thought which the words express (cf. 11-13).

[אַחִירָהּ] so for אֶחָיו, Mic. 7², Jer. 34⁹, 2 Ch. 31¹² †.

10. [עֲמִישָׁתִּי †] The verb is not found in OT. any more than it is in Aram. and Eth. (though the *subst.* is found in both [; and the vb. occurs in NH. and Arabic]). עֲמִישָׁתִּי (cf. ^{7b} Po^c, 2 K. 4³⁵ †).

[תַּהֲלִי] the fem. sg. by G-K. 145k; but Sgf. Bi.² Bu. Du. Be. עֲמִישָׁתִּי: cf. Ἐ ἐν παραμῶν αὐτοῦ.

11 (19). [יִהְיֶה לָּךְ] Probably felt to suggest greater rapidity of movement than יִלְכּוּ: cf. 23⁸ (n.).

[כִּידוּרִי only here. [Probably (Barth, *NB* 142) a noun of the same form as נִיחוּחַ, from כִּידֹר; כִּידֹר (med. כִּי) is used of a fire-stick emitting *sparks*; from the same root may come כִּוְכֹד, the name of a precious stone as something that *sparkles*. The כִּידֹר from which כִּידֹר is alternatively derived (Lagarde, *BN* 182) does not explain the meaning required here by the gen. אֵשׁ and the לִפְדִּים ||.]

[יתמלטו] The √ idea seems to be to *slip away*; hence in Nif. (oft.) to *escape*: in Pi. and Hif. to *let* (an egg, or child) *slip away* (from the womb), so only Is. 34¹⁵ 66⁷: here, of sparks, to *slip forth* = *stream* or *leap forth*. דַּמְחֵהֶם, *accensæ*, as though reading הִחֲלֵהֶם.

12 (20). [דֹּד נִפְחָה] a pot *blown upon* = well-heated, or, as we should say, *boiling*: cf. סִיר נִפְחָה, Jer. 1¹³; also, for the vb., Ezk. 22²⁰ לִפְחָתָה עָלָיו אֵשׁ.

[וְאִגְמָן] [if this is rightly read and means as in 40²⁸ a *reed*, it must be explained as above. But a reference to the fuel seems superfluous. Saad. gave אִגְמָן the meaning of *caldron*; so Seb. Münster, AV.; but the meaning is not established, and the mention of a second utensil improbable. The vb. אִגַּם means *to be hot* (of the day), *to burn up* (of fire), and the noun אִגְמָן is the *ardour* (of anger); hence אִגְמָן itself has been taken by some in the sense of *boiling*: but if this be the meaning, it is preferable to read אִגְמָן (Bi.), the ך being a dittograph. *U* sicut ollæ succensæ atque ferventis: הִךְ דֹּדָה נִפְחָה דַּעֲבָד כִּיפָא אִגְמָן וְאִגְמָן.]

13 (21). [נִפְשׁוּ] נִפְשׁ = *breath*, only here, and (as generally understood) נִפְשֵׁי = “*scent-boxes*,” Is. 3²⁰ [but see n. there]. נִפְשָׁה is more usually *breath*, and *spirit* only Pr. 20²⁷. In Arab. *nafas* = “*breath*,” *nafs* = “*soul*.” Cf. the Nif. *take breath* = refresh oneself (so Syr., Pa. to *refresh*, Ethp. to *be refreshed*).

[נִחֲלִים] 2 MSS of אֵשׁ prefix חֵשׁ; and so Sgf. Bu. Du. Be. נִחֲלִים. The change is unnecessary: of course, even with נִחֲלִים the poet did not think of literal “*coals*,” any more than he thought of a literal “*flame*” in בָּ.

14 (22). [תִּדְרוּץ] דָּרַח in Heb. only here: in Aram. to *dance*

(= *σκιρτᾶν*, in *Σ* Lk. 1⁴¹. 44 6²³, Ps. 114⁴. 6 Hex.; often also in the more general sense of *exult*, *rejoice*, as 2 S. 1²⁰ *Σ* *Ⲫ*, Is. 54¹ *Σ*). *Ⲭ* *τρέχει* = *תָּרַץ*, preferred by Be. here; but “dancing” is a far more poetical idea than “running.”

דָּאָבָה] the subst. only here: the vb. means to *melt* or *waste away*, especially of the *נפש*, Ps. 88¹⁰ *עֵינִי דָּאָבָה מִנִּי עָנִי*, Jer. 31¹² *כִּי הִרְוִיתִי נֶפֶשׁ* 25, *וְהִיחָה נֶפֶשׁם בְּנֹן רוּחַ וְלֹא יוֹסִיפוּ לְדָאָבָה עוֹר*, *בְּלִיֹן עֵינִים וְדָאָבוֹן* †, Dt. 28⁶⁵ † *נֶפֶשׁ דָּאָבָה מִלְּאֲתִי* †; *עֵיפָה* וכל *נפש* *דָּאָבָה מִלְּאֲתִי* †, *נפש*, and *דָּוָב*, Lv. 26¹⁶ *נֶפֶשׁ וּמְדִיבוֹת עֵינִים* †, 1 S. 2³⁸ † *לְכָלוֹת אֶת עֵינֶיךָ וְלֹאֲדִיב (וְלֹאֲדִיב רִד) אֶת נֶפֶשְׁךָ*. Probably in Heb. the *√* is everywhere an Aramaism: for the Syr. *ܕܐܒܐ* (PS. 83of.) corresponds in meaning to the Heb. *זָבַח*, to *flow* (= Arab. *ذَاب*), though it occurs also in the fig. sense of *tabescere* (e.g. through grief; *v.* PS.), very much like the Heb. *דָּוָב* (which are found *only* in the fig. sense). Cf. *τήκομαι*, used often in similar applications. Here *דָּאָבָה* will be a fig. for the failure of nerve and courage (cf. *נָמוּג*), occasioned by the approach of the monster, hence *despair* or *dismay*. *Σ* *דחלחא*, *fear*, *Ⲫ* *ῥαβονα*, *ῥα ἐκλιμίαν*, whence no doubt *Y egestas*. *Ⲭ* *ἀπώλεια* = *אֲבִדוֹן* in 26⁶ 28²², Ps. 88¹², Pr. 15¹¹ 27²⁰ (*אֲבִדוֹה*), which is hence adopted strangely by Be. as the original reading here. But *אֲבִדוֹן* is in OT. (*v.* on 26⁶) exclusively used of the *place* [ct. Rev. 9¹¹] of destruction, Sheol: hence, with *תָּרַץ* (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). *מִפְּלִי*] elsewhere only Am. 8⁶ *מִפְּלִי בִּר*, of what *falls* as refuse from wheat.

דָּבְקוֹ *Ⲭ* *κεκόλληνται* (cf. *ῥ* *προσκολληθήσεται* for *ידְבָקוּ*), *Ⲫ* *מְתַאֲדָקִין* (cf. *v.* *ῥ*, Dt. 28⁶⁰ *Ⲫ*), whence Du. Be. *דְּבָקוֹ* (as *ῥ* 38³⁸). The change, however, is not necessary; nor are *Ⲭ* any evidence that the pass. was read by them. The trans. *κολλάω* could not be used for the intrans. *דְּבָק*; and the Pual in Dt. 28⁶⁰ would be very unnatural.

יִצִּיק] *poured out*, i.e. *cast*; and so *firm*: see on 11¹⁵. The sg. *יִצִּיק* may refer to *בִּשְׁוֹר*, or to *מִפְּלִי ב'* regarded as a single mass, *as something firm*, etc. (Kö. 4112). The threefold *יִצִּיק* (in 15b. 16a. b) is not an elegance. 15b *Ⲭ* om. (*v.* Field). Bi.² Du.

Be. omit ^{15b}, and in ¹⁶ the words 'יצוק כמו אבן ו' as a gloss on ^{16b}, reducing ¹⁵⁻¹⁶ thus to כפלה תחתית לבו יצוק [but this produces the questionable rhythm 3 : 4 (21¹⁶ n.): ¹⁶ might quite well stand with a synonym substituted in ^b for יצוק (cp. 8³ n.); יצוק in ^{15b} may well be corrupt].

בל ימות Both בל and ימות only here in Job; but ימות (תמות, תמות) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. 10⁶ 16⁸ 30⁷ 21⁸ 46⁶ 93¹ = 96¹⁰ = 1 Ch. 16⁸⁰ 104⁶, Pr. 10³⁰ 12⁸ †: with לא, Ps. 15⁶ 62^{8, 7} 112⁶ 125¹, Is. 40²⁰ 41⁷ †); so it hardly tells against the genuineness of the line.

17 (23). מַשְׁאָתוֹ [מַשְׁאָתוֹ] (G-K. 23f), the vb. being intrans., as [(if the text is right) in Hos. 13¹, Nah. 1⁵, Ps. 89¹⁰, Hab. 1⁸. Ehrlich מַשְׁתָּו (with נלים for אלים and משברי ים for משברים), at his hinder part; but whether שֵׁת, the seat or buttocks in men, denoted the hinder part of an animal is questionable].

אֵילִים = אֵילִים, Ex. 15¹⁵ מואב אילי, Ezk. 17¹⁸ אילי הארץ, 31¹¹ ואח אילי הארץ (אילי) (MSS נבורים 32²¹ אֵיל, 32²¹ נבורים (אילי) (2 K. 24¹⁵ Qrê ואח אילי הארץ (Lex. 18a, 42a ?).

שִׁבְרִים usually explained as an abstract plural (G-K. 124d, f) = *state of brokenness*, viz. of mind = *consternation*: cf. שִׁבְרֵי רוּחַ, Is. 65¹⁴; שִׁבְרֵי רוּחַ, Pr. 15⁴; תְּבִירוֹת רוּחַ, Qoh. 1¹⁴ ט. But the omission of רוּחַ makes this explanation questionable. [Moreover, the rhythm of שִׁבְרִים is 3 : 2 (17¹⁴ n.); the rhythm may have been normal and שִׁבְרִים may be a corruption of *two* words: for suggested emendations, see next n.]

יִתְחַמָּא The primary meaning of חָמָא is to *miss* (see on 5²⁴): in Eth. (Di. Lex. 619f) it regularly means to *be without* (e.g. = οὐκ ἔσχατον, Dn. 10¹⁶); and in III. (the reflexive conj.) it means (Di.) *se subducere*, and so (a) *evanescere*; (b) *aufugere*, as 1 S. 19¹² and often; (c) *abesse, deesse, deficere*. Hence it is explained here by Schult. Ges. *lose their way* ("præ tenore a via aberrant"); by Hi. *fall into confusion*, "*treten gegenseitig fehl*, so that they stumble one over another," and by Di. Del., in a fig. sense, *miss* (5²⁴) or *lose themselves* mentally (= RV. *are beside themselves*; Bu. Du. *get confused*). Gu. (p. 55), מַשְׁאָתוֹ (p. 33) אֵילִים יגורו בשמי מָרוֹם יתְחַמָּא, At his raging (cf.

Ps. 89¹⁰, reading בַּשָּׁמַיִם = בַּשָּׁמַיִם the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of שׂוֹאָה: לִיָּתוֹן also never actually means *raging* (*Tosen*). Bu. (after Buhl), keeping ^a as it is, reads in ^b יִתְחַטְּאוּ יָם מִשְׁבְּרֵי, “the billows of the sea get out of tune” (kommen aus der Takt): but the “billows of the sea,” even though “sea” be taken to denote the tide, are out of place, and “get out of tune” or “confused” (geraten in Verwirrung) is a strange idea to apply to them. שׂוֹאָה = שׂוֹאָה, those that are *firm, secure* (שׂוֹאָה = יָצוּק in ¹⁵), and יִתְרַחֲמוּ (מִשְׁבְּרֵי) find in מִשְׁבְּרֵי a || to אֱלֹהִים (שׂוֹאָה gives no help here: שׂוֹאָה מִן תְּבִיא = שׂוֹאָה). Du. וּמִשְׁבְּרֵי for וּמִשְׁבְּרֵי: When the monster “lifts itself up, the leaders are in dread, and the guards (of the Nile, military, or customs’, officers on the S. frontier) fall into confusion”: but the pl. of מִשְׁבְּרֵי, *body of keepers, guard* (Jer. 51¹²), is elsewhere always מִשְׁמָרוֹת (mostly Chr. Neh.). Gie. Be. read for וּמִשְׁבְּרֵי, וּמִשְׁבְּרֵי, “and at his teeth mighty men (are beside themselves”: or, Be., יִתְרַחֲמוּ are *dismayed*). This is the best suggestion that has been made; though, as a parallel to מִשְׁבְּרֵי something less special than “teeth” is rather expected.

18 (26). [כְּמִשְׁבְּרֵי] The ptc. absolute would be just possible, “When one approacheth him with the sword, it holdeth not” (2 S. 23³, Pr. 28^{27a} מִחֶסֶד אֵין לָרֶשׁ נִתֵּן לָרֶשׁ: G-K. 116^w; Dr. 121, Obs. 1 *n.*, and 135. 6 *n.*: and חֶרֶב, as חֶרֶב, Mic. 7²; G-K. 117^{ff}, end): but the construction is forced, while the change to חֶרֶב is slight, and with it all awkwardness disappears. So MS^{Ken.} 180, Grä. Be.; cf. שׂוֹאָה יִדְבִיקֶנִּי חֶרֶב, Cum apprehenderit eum gladius. Bu. מִמִּגְנֵי “on account of its shields (scales)”; cf. v.⁷

בלִי [בְּלִי, though otherwise construed it is comparatively frequent in Job (see *Lex.*), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of 40¹⁵-41²⁶: but the use of בְּלִי with a finite vb. is exceedingly rare elsewhere also (Gn. 31²⁰ (E), Is. 14⁶ 32¹⁰, Hos. 8⁷ 9¹⁶ Kt. †), and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].

18b. Absent from $\mathfrak{C}$; added from Θ .

מַסַּע] only here. Perhaps from نَسَعَ , to *strike* or *hit* (among other meanings).

שָׁרִיָּה] also only here. If correct, = Arab. *sirwat^{an}*, a *small, short arrow*, or (a dialect-variant of *sirwat^{an}*) *siryat^{an}*, an *arrow-head* (Lane, 1354^a, 1356^a). Hfm. Bu. (alt.) Du. (alt.) שָׁרִיָּה = Syr. ܫܪܝܐ = $\beta\omicron\lambda\acute{\iota}\varsigma$, *javelin* (PS. 4065), from שָׁרַי common in Aram. in the sense of *to throw* (e.g. arrows, 1 S. 20²⁰ $\mathfrak{S}\mathfrak{T}$). Θ ($\theta\acute{\omega}\rho\alpha\kappa\alpha$) $\mathfrak{T}\mathfrak{U}$ confuse with שָׁרִיָּן ; but a weapon of *offence* is required by the context.

19 (27)b. בִּן רִקְבָּן] on the form, Kō. ii. p. 129. Bu. רִקְבָּן , as Pr. 12⁴ al., supposing the י dittographed from נחֻשָׁה .

20 (28)b. לֹו] are turned (or turn themselves) *for* him into stubble: cf. 30²¹, Is. 63¹⁰ לָהֶם לֶאֱכֹל (*Lex.* 512b).

21 (29)a. absent from $\mathfrak{C}$: Θ $\acute{\omega}\varsigma$ $\kappa\alpha\lambda\acute{\alpha}\mu\eta$ $\epsilon\lambda\omicron\gamma\acute{\iota}\sigma\theta\eta\sigma\alpha\nu$ $\sigma\phi\upsilon\rho\acute{\alpha}$ (*rd.* $\sigma\phi\upsilon\rho\alpha\iota$: v. Field). Σ^H $\acute{\omega}\varsigma$ $\kappa\alpha\lambda\acute{\alpha}\mu\eta$ $\epsilon\lambda\omicron\gamma\acute{\iota}\sigma\theta\eta$ $\alpha\upsilon\tau\acute{\omega}$ $\sigma\phi\upsilon\rho\alpha$, $\mathfrak{U}$ Quasi stipulam æstimabit malleum. בָּקֶשׁ after ^{20b} לָקֶשׁ is weak: $\Sigma\Theta$ Be. בָּקֶנָה is very probable. For נחֻשָׁנוּ (miswritten, after ^{20b} נחֻפְּכֹו), *rd.* with Σ^H Di. Be. Bu. Du. נֶחֱשֵׁב , or at least נֶחֱשֵׁב : to treat תוֹחַח as a collective is forced. The ל as Is. 40¹⁷ al. (*Lex.* 514a).

תַּתְּחָה] Cf. Arab. *watakha*, to beat with a club: *mīlakhat^{an}*, a *club*. [Or תוֹחַח may be a loan-word from Ass. *tartakh*, a (*light*) *javelin* (Del. *HWB* 630).]

22 (30). חֲדָרֵי חֶרֶשׁ] G-K. 133^h. [$\mathfrak{H}$ = *the sharpest potsherds*; but pointing חֲרָשׁ we might render *the sharpest* (instruments) of (*i.e.* forged by) *the smith*; but the parallel in $\mathfrak{A}$ lian cited above favours $\mathfrak{H}$.]

רַפְּדוּ] Rd. רַפְּדוּ : cf. 17¹³ $\text{רַפְּדוּתִּי יָצְעִי}$. In Ass. (Del. *HWB* 625) *rapādu* is to *stretch oneself out* on the ground (of a person or animal): in Arab. (Lane, 1119) *rafadā* is to *aid, help, or assist*, with a gift or other things, to *prop up* or *support* (a wall); *rifd* is a *gift* or *gratuity*: *rāfidat^{an}* is *rafters, beams* ("apparently, as a thing that *aids* or *assists*," Lane); and *rifādat^{an}* is a *pad* or *stuffed thing*, beneath a saddle, a *support* for the saddle: cf. in Heb. Ca. 2⁵ $\text{בְּחֻשֵׁי כַּתְּפוּתֵי}$ רַפְּדוֹנִי ; רַפְּדוֹנִי , appar. a *support* (*i.e.* a back or arm) in a palanquin

(*Ἐ ἀνάκλιτον*). רפר here and 17¹³ must clearly be a distinct √ from the √ of Ca. 2⁵ 3¹⁰; and (unless we should read each time רפר, Pr. 7¹⁶† + 1 S. 9²⁵ *Ἐ*; cf. מַרְבְּרִים, Pr. 7¹⁶ 31²²†) must be explained from the Ass. *rapādu*, to *stretch oneself*: as this is intrans. it is better to read here the *Piel* (as in 17¹³). Du., arguing that 22 is || 21, and that consequently it should mention some weapons which the monster counts as nothing, would read טיט (= *Ἐ ὑπ' αὐτόν*) עָלְיוּ חֲרִיץ דָּרְבָן חֲרֶשׁ “He shatters the sharp edges of the smith, Goad (and) pickaxe (?; 2 S. 12³¹) against him are (as) mud,”—if a peasant tries to rescue from him a child or an animal, the weapons at his disposal are useless [but this gives the improbable rhythm 3 : 4 : 21¹⁶ n].

24 (32). [יֵאִיר] may be either trans. or (Ezk. 43², Ps. 139¹²) intrans. : נְחִיבוּ (Bi.² Gu. Bu.) is unnecessary.

[יחשב] *sc.* נְחִישָׁב (G-K. 144*d*, *e*) = Engl. “one.” The punctuation יחֲשֵׁב is needless, and not an improvement. *Ἐ* contracted the v. into τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον (governed by ἡγῆται in 23^b), *i.e.* תַּהוֹם (?) אַחֲרָיו (תָּרַט. elsewhere in *Ἐ* only 40¹⁶ (Heb. 20) ἐπελθὼν δὲ ἐπ’ ὄρος ἀκρότομον ἐποίησεν χαρμουνῆν τετράποσιν ἐν τῷ ταρτάρῳ, a strange rendering of תַּיִת הַשָּׂדֶה וּכְלֵי יִשְׂאוֹ לוֹ כי יבול הרים ישאו לו וכל תיַת השדה ויחֲשֵׁב, and Pr. 24⁵¹ (= Heb. 30¹⁶), where it seems to be a misplaced doublet for שָׂאוֹ): Origen, not perceiving that this represented the whole verse, supplied from Θ (see Field) what in Swete’s text stands as 23^b ἐλογίσαστο ἄβυσσον εἰς περίπατον. Gu., partly after *Ἐ*, would read תַּהוֹם יחשב תַּיִת [י] נְחִיבוּ אַחֲרָיו “the bottom (???) of the stream is his path, the ocean he counteth as booty”—supposing the v. to refer to Leviathan’s rule over the under-world; Du. יֵאִיר נְחִיב חֲשֵׁךְ אַחֲרָיו תַּהוֹם לְשָׁבִיב. “He maketh a path to shine in the darkness (the dark waters). Behind him the deep becometh a flame.” S, omitting 22-24a, expresses in 24^b לְיִבְשָׁה תַּהוֹם יחשב תַּהוֹם; *UT* = *III*.

25 (33). [עפר] poet. for *the earth*; 19²⁵ n.

[מִשְׁלֹ] *Ἐ ὁμοιον αὐτῷ*; so most: in Arab. *mithluhu*. Me. Sgf. Gu. Bu. Du. Be. would point מִשְׁלֹ; but מִשְׁל never actually occurs in the sense of *likeness*. מִשְׁלֹ, *his ruler*, would

also be possible: so Hi. Reuss, Hfm.; Di. does not seem to decide between this and *like*.

[העשו] rd. הָעָשׂוּי (cf. 15²² n.).

[לבִּלְרִחַת] cf. Gn. 9² חֲתָתָם †, 35⁵ חֲתָתָה †, c. 6²¹ חֲתָתָה †. לְבָלִי (as 38⁴¹ יִתְּעוּ לְבָלִי אֶבֶל, see n., Is. 5¹⁴ (of Sheol) חֵק פִּיהָ לְבָלִי חֵק = *in a state of no fear* = *without fear*. Gu. לבעל תחת, “to be lord of the under-world (??)”; Che. לבעל תחתיות, which is at least Hebrew; Gie. (“if a change is desired”) לְבַעַל חַיִּית, which might be right.

26a. Rd., with Gu. Bu. Du. Be., אָחֻז פֶּלֶאֱנִיָּה יָרָא.

[שחץ] [Ἐ τῶν ἐν τοῖς ὑδασιν, 5 نـسـا] (both without expressing any equivalent for בני), 7 בני כורי: whence שרץ has been precariously conjectured instead of [שחץ].

CHAPTER XLII.

2. ידעת. Kt. ידעת: Qrê ידעתי. For the 1st pers. written without י, see G-K. 44i. Me. curiously adopts the 2nd pers.

ולא יבצר ממך מזומה cp., with a longer prose equivalent of מזומה, Gn. 11⁶ לא יבצר מהם כל אשר יזמו לעשות (Be.) for God's plans see Jer. 23²⁰. Emendation of מזומה to מאומה (Be.) or מה (Bi.), or of כי יכלת וכל לא to כי כל תוכל ולא (Du., who omits מזומה: cp. 'מי זה מ' at the beginning of v.³), are unnecessary (though Du.'s יכלת no doubt gives a good antithesis to קלתי, 40⁴), and Gr's οὐθέν cannot be cited in support; for having paraphrased ולא יבצר ממך by ἀδυνατεῖ δέ σοι the translator necessarily also paraphrased מזומה by οὐθέν.

3. דעת . . . מי זה Gr* om.; = 38^{2a}.

מעלים MS^{Ken. 248} מחשיך, as 38².

בלוי דעת read with MS^{Ken. 100} & במלך בלי דעת, as 38²: note also ῥημάτων in Gr's paraphrase.

לכן הגדתי Gr τίς δὲ ἀναγγελεῖ μοι; & נפלאות || גדלת ולא the loss of הגדתי and נפלאות (|| נפלאות, as 5⁹) would have been easy; yet its insertion would overload the line. Gr's μεγάλα after ולא אבין is not in the position in which גדלת, if it had been used, would have stood. Hoffm. seeks an obj. to הגדתי in לכן read as כן; but this gives a questionable position to the object and a bad parallel to נפלאות.

ולא אבין . . . ולא אדע G-K. 156f.

5. שמע [שמעתיד] שמע, to hear of, receive a report about, as Ex. 18¹, 2 K. 19¹¹: cp. with the same antithesis to ראה, Ps. 48⁸ כאשר שמענו כן ראינו.

6. The v. seems to be defective: ונחמתי and אמאם, as parallel terms, should stand in different lines: but, if divided at אמאם, the very questionable 2:3 rhythm (40²⁴ n.) is the

result. Bu. completes * by inserting אשר דברתי after אמאם : Böttcher, Be. (Che. *EBi.* 2481) by reading אָפֶם הַיָּמִים for אמאם.

אמאם] if correctly read, an obj. has dropped out (see last n.), or must be understood (cp. 7¹⁶): MS^{Ken. 601} supplies חַיִּי (cp. 9²¹). The understood object has been taken to be *myself*, or, better, *what I have said and done* (Di.): but neither is very satisfactory; and if this is the sense, it is better to restore a suitable object by emendation; see last n.

וּנְחַמְתִּי עַל עֵפֶר וְאֶפֶר both נחם and על are ambiguous: and עֵפֶר וְאֶפֶר have also been very differently taken. נחם על means *to be sorry for, to repent of* (so, e.g., Jer. 8⁶ and frequently), and also *to comfort oneself for* (so 2 S. 13³⁹, Jer. 31¹⁵); but it is difficult to find a suitable sense for עֵפֶר וְאֶפֶר as the obj. of this verbal phrase, though attempts have been made: so וְאֶתְנַחֲמִית וְקָטַם Ehrlich, I repent of my empty and foolish speeches. Consequently most take the vb. absolutely (it is frequently so used in both senses, *to be sorry*, e.g. Ex. 13¹⁷, and *to comfort oneself*, e.g. Gn. 38¹²): I repent (while sitting) upon dust and ashes, or I comfort myself (though sitting) upon dust and ashes (Che., reading וְנִמְקִיתִי for וּנְחַמְתִּי and in * חָמַם (אִמַם): therefore I must pine away, and dissolve to dust and ashes (*EBi.* 2481), but על would hardly be the right preposition even if נִמְקִיתִי might be accepted. Ἐκ ἡγήμαι δὲ ἐγὼ ἐμᾶντὸν ἡγὺ καὶ σποδόν: but it is doubtful whether this is anything but a paraphrase of ח.

7. אחר] followed by the pf. in אחר (דִּבֶּר) is = אחר אשר: see 19²⁸ n.

אלי] for עלִי, as, e.g., 1 S. 3¹², 1 K. 16¹²: cp. *Lex.* 41a, 181b, 3b end: Ἐκ ὀνόματι μου; so SY: לֹחֵי and so Bu. zu mir, which he defends on the ground that "all human speech has God for its hearer, and is directed towards Him"!

כעבדי] many MSS בעבדי: and so in v.⁸ where Ἐκ (κατά, here ὥσπερ) implies the same reading.

8. והעליתם] Ἐ ποιήσει, S נסס, making Job's activity begin with the offering instead of (ח) with the prayer; the expression of the subj. before יתפלל vouches for the correctness of ח.

[כי אם פניו אשא] unless אם is an error for אח (Du.), אם either = *only* (cp., if rightly read, Gn. 40¹⁴, Nu. 24²²), or *surely* (cp. Jg. 15⁷, 1 S. 21⁶): *Lex.* 475a, b and c.

[אלי . . . בעבדי] see on v. 7.

9. וצפר] read with many MSS and VV. וצפר.

10. [שב את־שבית איוב] Qrê שבות. This is the only occurrence of the phrase שב שבות (השב) with the name of an *individual* in the gen. after שבות; the gen. is generally the name of a people, occasionally that of a country (Jer. 33¹¹). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant *to bring back the captives of*, and was composed of a vb. from the root שוב and a noun from the root שבה. But since Ew. (on Jer. 48⁴⁷ and in *Jahrb. Bibl. Wiss.* v. 216f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. 126¹, which would be decisive if שיבת is rightly read there), and the phrase of the same character as 'נקם נקם פ', ריב ריב פ', the meaning in this case is *to turn the turning*, i.e. to change the fortunes of, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezk. Zeph. and the probably late vv. Hos. 6¹¹, Am. 9¹⁴), but also in Ps. 14⁷ = 53⁷ 85² 126¹ (read שבית), La. 2¹⁴. It is not impossible that in some of these passages the author himself thought of captivity in connection with שבות; this sense was in any case quite early read into the form (cp. Ⲭ $\alpha\lambda\chi\mu\alpha\lambda\omega\sigma\acute{\iota}\alpha$ frequently), and is probably the reason of שבית in Ⲭ interchanging with שבות, and of the punctuation שְׁבִית (yet cp. לָזוּת from לָח) instead of שְׁבִית.

[רעהו] not sing. (Di. Bu.: for 12⁴ 16²¹ are not analogous), even with a collective sense (G-K. 91k), but, as in 1 S. 30²⁸, pl. (ⲬⲚⲪ) = רעהיו, unless we emend to רעיו (Du.), the form used elsewhere.

11. [ויאכלו עמו לחם בביתו] Be. ויאכלו וישתו עמו after Ⲭ , and noting that MS^{Ken. 76} reads וישתו for בביתו and two MSS omit בביתו. But the addition of the detail (cp. the variants as between Ⲭ and Ⲭ in 1 S. 1⁹, 2 S. 12²¹) is more probable than its omission.

13. [שבענה] probably an error for שבעה : G-K. 97c.

14. [יְמִימָה] if = *يَمَامَة*, *dove*, read יְמוֹמָה (so Be. "frt"): if a diminutive (Hitz.) = *يَمِيمَة*, point יְמִימָה.

15. [נמצא נשים] G-K. 121a; cp. 1450 (footnote). 2 MSS^{Ken.} Be. נמצאו.

[לָהֶם . . . אֲבִיהֶם אַחִיהֶם] G-K. 1350.

16. [וִירָא] Ktib. וִירָא : Qr *rê*; G-K. 75t.

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Forms and meanings marked with an asterisk are in the Hebrew of the OT. peculiar to the book of Job; several of these, as pointed out in the notes, rest merely on punctuation or are due to textual corruption.

Words enclosed in brackets do not occur in **Job** of Job, but rest on a different punctuation or emendations of the text, not in all cases adopted in the notes and translation.

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